

CHURCH MANAGEMENT

A Journal of Parish Administration

Pre-Easter

**SUNDAY EVENINGS
LENTEN PROGRAMS
GOOD FRIDAY**



MARCH, 1927

Vol. III No. 6

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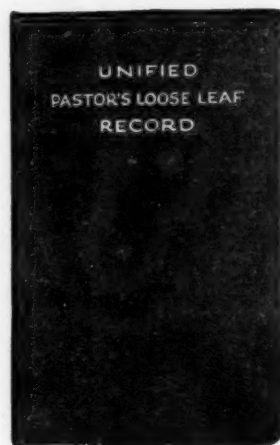
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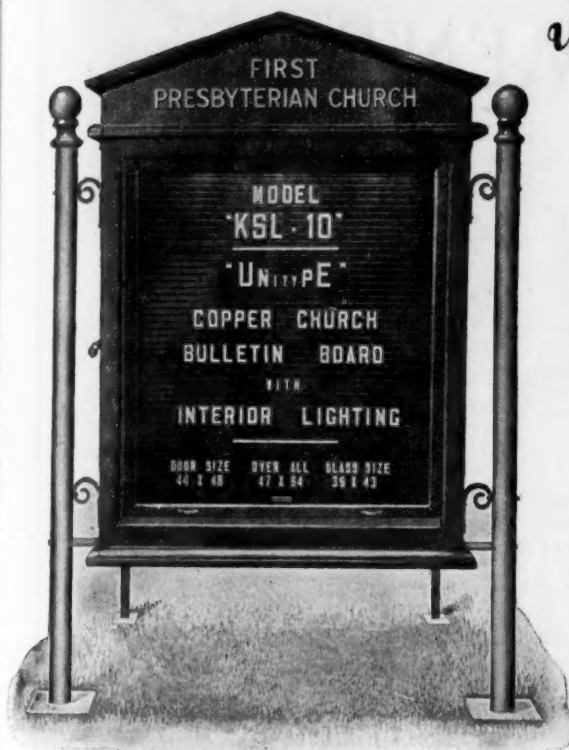
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The Editor's Drawer

After Easter what?

Why Ascension and Whitsunday, of course. During the past few years we have been crowding the year's work of the church in a decreasing number of weeks. Summer vacations have been lengthened. It is now in October before most churches get under way for the year's work. The most intense period comes between Christmas and Easter. Easter is becoming the time of ingathering—the great day of the year.

But too often the enthusiasm of Easter is permitted to die down immediately. Churches packed to the doors on that Sunday have many empty pews the Sunday following. The logical way to prolong the year and the interest is by observing Ascensiontide and Whitsunday.

We commend this to you early enough that it may have a part in your plans. Don't end the year with Easter. May and June may well be the biggest and most fruitful months of the year. Plan to make them so.

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CHURCH MANAGEMENT

MARCH
1927*A Journal of Homiletics and Parish Administration*

WILLIAM H. LEACH, Editor

Ministers We Have Met

By John R. Scotford, Cleveland, Ohio

THE minister is a peculiar fellow. The pulpit does not attract standardized young Americans. The genesis of the theological student is commonly after this fashion: a young man finds himself to be different from other people; he is lonely; his sense of isolation drives him to God; in order to satisfy the hunger of his heart and maintain this relationship with the Eternal he enters the ministry. Such is the subconscious urge which drives men into the service of the church. Men of this type are inevitably marked by many oddities and eccentricities. The prophet, like the poet, is different from the mass of men.

The peculiarities of the ministerial type need not be a disadvantage. The world is weary of colorless and conventional men. One of the functions of religious faith is to add spice and variety to life. The successful religious leader must be an unusual man. Oftentimes his oddities and eccentricities add something to the attractiveness of his personality. They mark him as a man who is "different."

Yet many ministers suffer because of their oddities. Sometimes they are repellant to other people; more often they discount the man by suggesting an element of affectation in his character. In addition to the tendency towards the eccentric which a man brings with him into the ministry, the circumstances of the calling lead men into other and most unfortunate vagaries. The minister is ambitious. Success appears to be had by pleasing the people. He may seek to satisfy the populace in two ways—by endeavoring to impersonate the tin-type picture of a pious preacher which people commonly cherish in the back of their heads, or he may seek popularity by cultivating an ingratiating manner towards every-

one. The people expect him to play either or both of these parts, and to disappoint them is not easy. Yet the man who seeks success along either of these paths simply multiplies his mannerisms and ends by making a fool of himself.

The minister commonly creates exactly the opposite impression from that which he labors to make. When a minister obviously strives to be very serious in the pulpit the people com-

ing to get at the cause and also to consider the results of these mannerisms.

We have all met the minister with a handshake. One brother steps towards you, grasps your hand, and pulls you towards him. Another places his left hand on your shoulder while he pump-handles your right hand. In either case you certainly know that your hand is being shaken and that you have met some one. The surface impression is that this some one is mighty glad to see you; yet the little cynic that lives in the back end of our heads is saying all the while, "Why is this fellow so delighted to see me? I have bequeathed him no legacy. Does he really mean all this gush which he is pouring in my direction? I bet you he does not." You escape from the handshake as soon as possible, thinking to yourself, "I'm not going to

A preacher is psychoanalyzing preachers. We are not saying that his analysis is correct and we are not saying that it isn't. We are going to let him have his say and you are going to enjoy it. Then if you don't like it, tell him; if you do, tell us.

monly laugh at him behind his back. The man who ostentatiously uses long words is suspected of being deficient in education. The preacher who tries to be funny but reveals his own stiffness and awkwardness. The endeavor to make an impression automatically defeats itself.

Usually the minister is the last man to discover his own faults and affectations. His wife has grown accustomed to them; the people are too polite to mention them to his face. He blunders along, utterly unconscious of these hindrances to his own success. Not infrequently he is down-right proud of some manner of his, which is really a mannerism and a hindrance to his work.

Of ministerial eccentricities there are no end, and yet certain faults repeat themselves again and again until we are all familiar with them. We have all seen them in ministers whom we have met; possibly we might be guilty of some of them ourselves. Let us study some of these peculiarities, seek-

let that fellow put anything over on me!" To this positive approach your reaction is negative. If you have any psychological tendencies, you try to figure out how the dear brother developed such a cordial approach, and your conclusions run something like this. Here is a man who really does not like people. To cover up a cold disposition he has cultivated an effusive manner. Or you may probe even deeper. Down underneath the brother is a bit shifty and insincere and he has compensated for this moral unsteadiness with an emphatic manner.

A curious but not uncommon variation of this type is the man with the lingering handshake. He does not grab you and manhandle you, he simply takes hold and hangs on. Some men are especially prone to do this with the gentler sex. One is sometimes tempted to accuse them of holding hands under the guise of a hand-shake. This is an innocent trick, indicating if anything a trusting disposition and a desire to

lean upon other people. The common reaction is a desire to get away. As for the ladies, some of them seem to like it, while others are furiously irritated by it.

The minister's voice is a revealing thing. Often it tells more than it is supposed to. We have all met the brother who loves the sound of his own voice. Just to roll out the words tickles his ears—and he assumes that we are equally pleased with his elocution. Curiously, prayer is the favorite time for vocal calisthenics. A long prayer, especially when the people are weary, is sure and certain evidence that a man loves to talk just for the sheer joy of talking. One concludes that he is more interested in pleasing his own ears than in delivering a message to us.

Then there is the sob voice. To shed tears in public has gone out of style, but there are still men who pull the tremolo stop. With simple-minded folk they make a tremendous first impression. If they travel far and fast enough, they can do the world much good. But when the sophisticated listen to these brethren they are reminded of the old story about the time Pat and Mike went to church. Pat inquired, "What's the preacher sobbing about?" Mike replied, "If you did not have any more to say than he has, you would be crying too!" When a minister finds that he cannot stir people by his reasoning, he is tempted to resort to an emotional appeal. Because it works once or twice he thinks that it will work all the time. Ultimately the genuineness goes out of it, and he becomes a joke.

We all know men with ministerial voices. In ordinary conversation their vocal organs function normally, but when they are called on to pray or to speak the words rumble out like the pedal stops of an organ. In the denominations using a ritual this is more common than in those having a free service. The desire of the minister is to be impressive, relying upon his tone of voice rather than the worth of his words to stir the hearts of the listeners. The impression he makes is that he has a dual personality, that both a human being and a preacher inhabit the same body, and that the human being is really the better fellow of the two. When a minister thinks that he is putting his best foot foremost he is usually doing the reverse.

Some ministers have a utility complex; they are trying desperately hard to make themselves useful. When they find a task to do, they cackle like a hen. Of this sort is the brother who goes to the railroad station with one, offering to forward any articles you may have left behind you. Another variation of this type is the man who is terribly

busy about a great number of small tasks. He putters from morning to night. He can repair anything and delights to run an errand. These men are conscientiously trying to serve, and they have taken certain passages of the New Testament to heart. But the real philosophy of their activity is that they have found running errands and doing odd jobs far less exacting than studying in preparation for their sermons or facing the deeper issues of life which may be found in every parish. The net result of their strenuous physical activity is to convince the discerning observer that they are intellectually lazy.

Another type is the man who feels that he must shove himself. He is impressed by the importance of the position which he occupies, and he is trying to live up to its responsibilities. Maintaining this position involves being very much on hand and talking a good deal. The man is really trying to justify himself by much labor. At the bottom of his heart he is not certain of himself; he must needs whistle to

keep his courage up. The observer concludes that his shoes are larger than his feet. The more he tries to impress, the weaker the impression becomes.

This catalog of ministerial idiosyncrasies might be continued indefinitely, but that would be needless. A practical question is, "How may you and I protect ourselves against falling into such vagaries?" Our answer will consist of a hint and the statement of a general principle.

We need to watch ourselves on those things which we think we do best. The old admonition, "Let him that thinketh he standeth take heed lest he fall" still applies. When we are particularly proud of ourselves we are likely to be especially punk. If we think our prayers are eloquent, we need to watch less they be merely sound and fury signifying nothing. If we think our voice is pleasing, it probably makes somebody sick. If we think our manner of greeting is most effective, we had better check up on it. Many of the other fellows are proud of their faults; pos-

(Continued on Page 314)

FIRST PRESBYTERIAN CHURCH

Sunday, Nov. 7th—7:00 o'clock.

“Why Boys Go Wrong”

This is the First of a Series of Sermons for the Sunday Evenings of November.

Nov. 14—“Why Girls Go Wrong.” Nov. 21—“Why People Go Insane.” Nov. 28—“Capital Punishment—Is It Right or Wrong.”

People were turned away last Sunday Evening

Many people came an hour early last week to get a comfortable seat. Many stood through the service. The large auditorium and Sunday School rooms were packed. The service begins at 7:00 Sunday. Here the quartette sings “Where Is My Wandering Boy Tonight,” and “In the Garden.”



Morning Sermon

“Faithfulness”

Raymond Smiley, Minister.

Building and Holding a Sunday Evening Congregation

By Raymond W. Smiley, First Presbyterian Church, Marion, Ohio

MOST people in this country have heard of Marion, Ohio. This little city gave to the nation the 29th president. As I write this article I look from the window of my study and see the large green colored house with the great and notable front porch. It is not my purpose to write about this city, or about this man or about this house. Rather it is my purpose to answer the call of the editor of this journal and write some facts and figures about an interesting thing that has been happening in this city the last two years or so—the Sunday evening attendance at the First Presbyterian Church. The editor has been so kind as to even give me the subject for the article, "Building and Holding a Sunday Evening Congregation."

There will be nothing new in this article. So much has been written about the Sunday evening congregation that it would be hard to find anything new. Only the facts will be different.

The First Presbyterian Church of Marion has a membership of a few over 1,200. Two years ago the auditorium seated about 600. Added seating space was found in the Sunday school rooms. The standing room only sign was continually hung up at the evening service. A year ago the church was rebuilt, \$113,000.00 being spent on the remodeling of an already beautiful stone structure. The auditorium now seats 1,000. Four hundred seats are added by throwing open two Sunday school rooms. When these seats are filled there is standing room for about 100 people. The auditorium is usually half filled an hour before the beginning of the service. The standing room only sign is hung up about fifteen minutes before service.

How is it possible to build up such an evening attendance and how is it possible to hold such an evening audience. I set down three points.

PUBLICITY. Of course there is that old statement that you can give away gold watches and if no one knows of it, no one will be present. The statement has a certain amount of truth in it. There are three kinds of publicity. First, Advertising Publicity. We advertise. However we do not spend a vast amount of money. Perhaps seven dollars a week would cover the cost. We advertise in the Saturday edition

of the newspaper. Some of these advertisements accompany this article. We advertise by letter to two classes of people. One list is made up of members of the church who are irregular in attendance. A second list is made up of non-church members who have expressed a preference at some time or other for the Presbyterian Church. When we have something new or unusual for Sunday night these letters go out. Second, News Article Publicity. When from 1,200 to 1,500 people attend

We have one complaint with this article. The author makes it appear to easy and yet there is strength in its modesty. 1200 to 1500 night after night is some record attendance. One by one the various methods of promotion are given, most of them within reach of the average church.

the regular evening church service, the newspapers feel that it is news, and they are willing to write about it. So I have been asked by the newspaper for a copy of my evening sermon, a note on the attendance, and an outline of the special musical numbers and as a rule a news article appears each Monday evening. This is better publicity than the advertisement. Third, Talk Publicity. When people rush to the church an hour before the service starts, when many are forced to stand in the back aisles and lobby and when others leave because there is no space for them—they talk about it, and when people talk you have the best publicity of all.

INTEREST is the second point on which we build the evening congregation. It is true that you may give away gold watches and if no one knows of it no one will come. But it is also true that everyone in your city may know what you are going to give away at your evening service but if they are not interested they will not come. So we strive to make our services interesting. Not sensational—interesting. The theme may be startling in some instances, but the sermon must not be sensational. People do not like sensational preaching. It does little good, if any. So as the preacher at these services, I never preach a single sensational sermon. I could not if I tried. But every sermon is given a practical interest. Sometimes I think we are

afraid of interesting sermon subjects, as if the pulpit should be consecrated to religious dullness. Along with interest comes dignity. The man in the pew loves it. Every service is run through with as much smoothness and dignity as possible. And next comes music. We are blessed with one of the finest Skinner pipe organs in the country and a splendid quartette backed by a chorus of forty voices. We make the most of music. One number by the organ, one big chorus number, one quartette and one solo and an added quartette number after the sermon each evening. This last number we call the dramatic musical number. Here are two examples. The other night I preached on "Capital Punishment." The sermon closed with the thought that the cross of Christ is the only hope of the world in this day of crime and evil. The lights of the church were dimmed and a great

cross was lighted in the front of the church and the quartette sang, "The Old Rugged Cross." An advertisement of this service will accompany this article. On another evening I preached on the theme, "Married—and Happy." At the close of the sermon the lights of the church were dimmed and hidden red lights threw a red mellow light over the quartette as it sang, "Home, Sweet Home." This is most inspiring and effective. Some may object to this, I doubt it, but if they do I can only ask again—Should the church be dedicated to religious dullness?

WORK is the third point on which the evening congregation is built. These evening services are built on work—endless work. Plans that reach into five and six weeks in advance, details that require time, work with the electrician, the music director, the organist—work. Lord Wellington said: "No general ever stumbled upon a great victory." And I guess that statement is true of any worthwhile service.

So we come to the end of the simple little story of how to build and hold an evening congregation. We have written Publicity, Interest, Work, these three and the greatest of these is work.

Dr. Arthur S. Hoyt used to say that many ministers were spoiled because their studies were too near the family nursery. Probably that day has gone by yet ministers fail today.

The Parish Paper

By Ira D. Vayhinger

Executive Secretary of the Glendale Presbyterian Church, Glendale, California, and President of the Southern California Association of Church Business Executives.

THE beginning of The Glendale Presbyterian, the official organ of the Glendale Presbyterian Church, was due not so much to a consciousness of the failure of the denominational press to really meet the needs of the church, but because the demands for space in the Sunday bulletin became so insistent that we were often printing six pages or more.

We found that this was both expensive and inadequate; expensive because six pages is uneconomical; and inadequate because it was reaching only those who came to church on Sunday and failed to reach those who did not and who, perhaps, needed it most.

As an experiment, therefore, we began publishing a two column four-page paper six by nine inches, and inserting

it for a few Sundays in the bulletin. It was only a step thereafter until we received permission to enter it as second class mail matter.

Thus we now have a paper going out to 1,400 subscribers every Thursday and delivered on Friday. The total cost of mailing 1,400 copies each week is 16 cents. We use a book paper but do not include advertisements. Our cost, therefore, is the printing, upkeep of plates for addressing and the work of handling.

The total cost of our paper is only \$15.00 per week. But this saves the cost of many many form letters by the pastor, by the finance committee, by the Sunday school and other organizations.

Many people send in their subscriptions inasmuch as they do not care to

have the church pay for it out of their pledges.

The executive secretary is the editor. As such he must be on the lookout for news of the church, real news. He must give an article each to the Sunday church services, prayer meeting, meetings of the missionary and aid society, occasional write-up about special events in Sunday School, Christian Endeavor, Men's and Women's Bible classes, lists of new members, deaths, changes of addresses, personal letters from members, etc.

We find that with so many readers of varied tastes in church reading it is necessary to vary the articles as well as the make-up, always with some surprise in mind to gain and hold the interest of the reader.

The editor must also know the relative value of such news. For instance, a man of national prominence is to address the prayer meeting. His cut and a write-up of the event would be the leading article. But if that meeting were held, say, in connection with a meeting of synod or conference in the local church at which a number of prominent men were present, it would take a less conspicuous place. But usually, events transpire in such a way that there is seldom more than one leading article.

The use of cuts is both easy and profitable. During the first year of The Glendale Presbyterian we ran 69 cuts. These are obtained from the general boards of our denomination, from the publicity department of the general council, from magazines and papers that will loan them, from people who are appearing at the church and other sources.

Missionary, educational and stewardship material is illustrated with appropriate cuts. Our policy has been wherever we have seen a cut which we could use, to write and ask for the loan of it. Usually, if at all possible, the cut has been loaned and returned at once.

How to Get a Subscription List

In order to secure the privileges of second class mail matter in the post office it is necessary to have a bona fide subscription list. Fortunately for a church, this is not difficult.

It requires first a meeting of the official board of the church, and the passage of a resolution authorizing a sum to be set aside from each person's pledge equal to the annual subscription of the paper (in our case 50 cents), for the first year's subscription. Thus any one in the Church who has pledged 50 cents or more per year, automatically becomes a paid subscriber to the paper. Thereafter all pledges must have an endorsement either stamped upon it or embodied in the pledge: "It is hereby understood

(Continued on Page 348)

FIRST PRESBYTERIAN CHURCH

Sunday Evening, October 24
Sermon 7:30 o'clock

"Married — and Happy"

THE STANDING ROOM ONLY sign was hung up last Sunday Night. The large Auditorium was filled, the Sunday School room was filled and many stood throughout the service. Come early tomorrow night and get a good seat. Seats free as long as they last.

Other Sunday Evening Features

The great Memorial organ played by Mrs. Williams, the big chorus number, contralto solo, Mrs. Wallace, Presbyterian mixed quartette composed by Russel Bresler, V. C. Smith, Miss Brickman and Mrs. Wallace and—

The good night number by the quartette—Do not miss this feature.



Sunday Morning
Sermon 10:30 O'Clock

"The Necessity of Law"

All who are interested in law and law enforcement—are urged to come.

Miss Brickman will sing.
Raymond Smiley, Minister.

(See article on preceding page)

The Minister's Files and Records

By Robert Cashman, Business Manager, Chicago Theological Seminary

NO profession is more greatly in need of good filing equipment, or is able to profit as much from comprehensive filing systems, as the ministry. Yet it is probably true that none are more careless or slipshod in their methods of filing than the average ministers, some of whom do their filing "in the wastebasket," others on the tops of desks and shelves, and still others, in dark closets where dust and decay at once begin their work.

Only recently, I visited a minister of considerable renown, who had saved his sermons carefully, but had nailed them up in a big wooden box, which he had labelled "Canned Tongue." It seemed rather humorous to him that the last time the box was moved, it was delivered by the expressman to the kitchen, rather than to the library.

"The first file we know anything about was the stick or spindle file, with its sharp point sticking in the air. This was followed by the box file, containing an index of 25 or 26 pieces of manila paper, tabbed with the letters of the alphabet, and fastened into the box at one side, the papers being filed between the sheets. (Many of these are still in use.)

"The flat file came next. This was based on almost the same principle as the box file, except that a drawer was used, and only one division of the alphabet was placed in each drawer. These divisions were further subdivided to allow for a closer range in filing.

"The latest development for filing is the vertical file, and it would seem that this efficient method of filing correspondence has come to stay, although some concerns still use the pasteboard, cloth-covered box files. Except in isolated cases, the vertical file cabinet, either in wood or metal, has become the standard equipment."

Files for card records have gone through a somewhat similar transition.

The simplicity of our Public Library card and other filing systems, involving thousands of items, to which even a school child may now go with confidence and ease, is a constant challenge to those of us who are responsible for the filing of material in which only we ourselves are concerned.

The best and only real test of any filing system is simply whether or not it produces the desired material when needed; the saving of labor, of course, being also essential. The most elaborate system of filing may fail, and the most simple methods may win. In fact, simple methods are most likely to win.

There is no universal plan which may be recommended to all ministers alike. Each pastor must work out the solution of his own problems, with such assistance as is available. Generally speaking, a minister will desire to file at least the following:



Many and varied are the comments on these articles. One man writes that they are needless. "I can't help it, my study just naturally gets muddled up. I can't take time to file and pigeon-hole. If I did, I would never get my work finished." But another says, "I think that it is a clear and orderly and easily understood presentation of an outstanding ministerial need." So there you are.

Other articles to follow: Use of Time; Personal Conduct; Organization; Conventions, Conferences and Special Meetings; Financial Campaigns; Advertising and Publicity; The Minister as an Executive.

Correspondence and Telegrams.
Sermons and Addresses (both in preparation and finished).
Catalogs (Educational and Supply).
Dockets, Budgets and Reports.
Programs and Publicity.
Photographs and Halftones.
Cancelled Checks.
Records.
Church Membership (Including Admissions, Dismissals and Removals).
Church Membership Prospects.
Baptisms.
Funerals.
Weddings.
Contributors to Church Budget.

It is well to file material daily, or regularly, rather than to allow it to accumulate for filing at one's convenience.

Now let us consider briefly some of the items on our list for filing:

1. CORRESPONDENCE—A minister will recognize quickly several distinct groups, as for instance:

A—Material not worth filing. This should be thrown away courageously and freely, and not kept to fill up space which should be used for constructive purposes.

B—Letters which may be needed for future reference, but which probably will not come up for further attention. These should be filed alphabetically in a simple vertical file, with alphabetical guides, and folders in their order.

C—Certain correspondence naturally falls under subjects, rather than names or dates, as for instance, Trustees, Campaign, New Building, etc. For all

such subjects as seem important to the minister, separate folders are recommended, carefully labelled, to be filed either with the folders in the regular alphabetical file "B," or in a separate alphabetical file, according to the quantity of material involved.

Many good filing systems provide for the numbering of subjects, these numbers running consecutively, as from 1 to 100, with one number for a subject; others allowing perhaps ten numbers or certain decimals for a general department, so that the various branches of a given subject may be kept closely together. Such methods are not recommended, because they require separate indexes or cross-reference card or other systems, which may become unwieldy, consume unnecessary time, and thus lose their value.

D—Another group, which in many ways is more important and yet perhaps less used than the others, is where the date of follow-up is more valuable than the other references. This is sometimes called the Date File, and the material involved, including as it may, first-hand letters, programs, or prospective gift records, should be dated in pencil on the upper right hand corner, or on a slip attached, and filed according to the dates of follow-up desired. Future engagements, birthdays, and other items of this kind are easily kept in mind by such a method. No special filing case or box is needed for such a file; simply an extra folder in the minister's desk or at the front of his regular file, with the material in its natural order, according to consecutive dates. If continued follow-up is desired, the post-dating process may be repeated until the case is cleared, when it should be transferred to the alphabetical or subject file.

* (Page 226, The American Office, by J. William Schultze, Key Publishing Co.)

2. SERMONS AND ADDRESSES— The simplest and most efficient way is to file them by subjects, in alphabetical order, and in not more than two groups:

(a)—Finished sermons or addresses.

(b)—Sermons or addresses in the making.

Even these two groups may be combined. Any other systems of filing such material seem either to multiply the work involved, or to lessen the chance of convenient reference, and repeated use. We realize that opinions differ on a subject of such importance, and are glad to give the following illustrations of plans in actual use.

One minister files his sermons numerically, with two card-indexes—one by topic, which may be listed in as many as six or seven different forms, and the other numerically, the same as the folder number containing the sermon. Besides these, he builds up a topical file in the office, alphabetically arranged, for the accumulation of new material which is filed by his secretary. Near his own desk, in addition, there is a more personal topical file, which he builds up himself. He has also 66 folders, one for every book in the Bible, into which he frequently files material; and each of the four gospels, being considered of major importance, is divided into ten sections, into which he feeds material, that will be transferred later to his sermon and other files.

Another minister files his sermons in large manila clasp envelopes, in the order in which the sermons are given. On the outside of each envelope, at the top, is the topic and the text, and below these, at the bottom of the envelope, is a list of the illustrations used, this list being intended not only for possible future reference, but also to avoid a too-frequent repetition of the same material.

Still another pastor files his sermons similarly, but numbers them, and includes on the outside of the envelope the Scripture lesson, the hymns, the size of the congregation, the place, the date given, and his own estimation of the value or success of his delivery. He supplements this with a card index, alphabetically, and includes with the information listed on the card, the number of the sermon envelope.

The only advantage evident in such systems, is that they enable one to review his sermons in sequence; on the other hand, if filed by subjects, such as Character, Mother's Day, Patriotism, etc., the material would be available immediately for such further use as might be desired. A good subject file is simple, and requires no index, unless cross references are desired.

As to "Sermons and Addresses in the

Making," it is well to keep an ever-growing subject file for this purpose. Open folders carefully labelled, and placed vertically in drawers or covered boxes are recommended. As these develop in size and importance, the subjects may be subdivided.

If a minister is preparing a certain schedule of addresses, such, for instance, as those for the Lenten Season, he may temporarily substitute a date-file for his alphabetical plan, or set aside the special material in a separate department of his files.

It is better to have too much material filed under a simple system, than to have the same material distributed under a plan too elaborate.

How to file catalogs, dockets, budgets, reports, programs, publicity material, photographs, half-tones, cancelled checks, and such records as

church membership and prospects, baptisms, funerals, weddings, pledges, etc., will be covered in a future number of Church Management.

In all departments of filing, beware of a subject which has made more trouble than any other, i. e., "Miscellaneous." This subject should have no place in a minister's thoughts or files. If material cannot be classified when it is secured, it is a waste of time and effort to put it in a miscellaneous file.

There are two important reasons for the establishment of good filing systems:

1—To clear our working desks of material which we do not need at the present time.

2—To make such material immediately available, should it be required again.

The first is easy; the second is difficult; but there is a way.

Better Preaching

By Edward Amherst Ott

THE most startling facts that we encounter in the summary of pulpit oratory is the wide difference between a preacher's best and his poorest sermons. There is an almost bewildering difference. A study of the causes would help each man to approximate his best. The low curves in his pulpit output are unnecessary. The superlative can not always be reached, but it is not necessary to have the wide difference often revealed. Successes can be repeated and failures avoided.

Why did everyone respond favorably to that successful sermon? Analyze it and recall the elements of delivery that made it so powerful. It is more helpful to study our good efforts than to analyze our ineffective ones. We need to know our positive qualities. Why did people remember your argument? Why did they rejoice in your mood? Why did they feel what you wanted them to feel? Search for the answer down to the minutest detail.

Have you ever noted the difference in preacher's voices from week to week, and even in the same sermon? Sometimes a tight, rasping quality is used for several minutes, and then the voice becomes full, and sweet, and effective. Where are we to look for the causes of these marked changes? The same man within a thirty minutes' discourse may be effective or affected, magnetic or repellant in his tones. Does he know why, and will he try the next time to be at his best? Probably not because self-analysis and constructive criticism are largely lacking in the profession of preaching.

Every successful preacher has a method of thinking that is reflected in his voice and action. Ask him to preach a sermon, poorly organized with undramatized material, and the charm of his delivery will disappear.

Just recently I spent a half hour with a minister, reorganizing a sermon. He is criticised on his delivery by all his parish. But this time it was different. His whole manner changed, his action was free, his voice sure in emphasis and inflection. He discovered new possibilities in his complex. There is no reason why every Sunday should not find his people happy over his sermon as they were this time. No thought was lost, no change of argument made, but it was organized for delivery and properly dramatized so that the best in him could be expressed.

There is no doubt in my mind that pulpit power can be increased fifty per cent in one year, if we can get preachers to analyze themselves and then capitalize their positive qualities and forget the mental habits that lead to ineffective preaching. Every preacher does good preaching occasionally. That proves that he can. Why not multiply the successful occasions? Better preaching is possible even by our best preachers.

Constitution for a Modern Church

We have a request from a Congregational minister who is seeking information regarding a church constitution which will put the church on a modern departmental basis. Church Management will be glad to forward any information to him.

Interesting Things in Books

By William H. Leach

I SUPPOSE that all of us have gone through the period when a book was a sort of a mystery. The author we knew must be a very wise man. The mechanical processes were a mystery. And any statement which had the authority of a book must be genuine. As one grows in experience he leaves this conception behind with the fables and fairies of his childhood. But his reading as it broadens gives him an intimacy with books which supplants the old superstition. He finds in the end, though they have lost their note of authority, that they mean more than they did in the olden days.

The things which I like about books belong to this period of intimacy. There is a gossip of books as there is a gossip of men and many of them can tell interesting stories. There seems to be no end of the desire to hear how books have outwitted publishers and won big sales after the wisest of critics have declared that they are no good.

The revival of interest in Ben Hur through the moving picture of the novel brings to mind the experience of Lew Wallace, seeking to sell his manuscript from door to door and practically every publisher deciding that it had no prospects of a sale. Rev. Charles W. Gordon (Ralph Connor) has told of a similar difficulty in finding a publisher. He tried many a house before he could find one bold enough to issue *Black Rock*. And then his courage only permitted one thousand for the first edition. Today the total sale of this book is between three and four million copies. Charles G. Norris had difficulty finding a publisher for his first book and it fell flat. The same publisher refused to take his second one which went across big. Today Norris is one of the most valuable authors for a publisher to have. Will Durant is the latest success who has a story like this to sell. His publishers felt that they ought to issue *The Story of Philosophy* to make a contribution to serious thought. They planned a first issue of 750 but finally stretch a point to print 1,000. At the present time over ninety thousand copies have been sold and the retail price is five dollars per volume.

Most people will assume that a religious book is sure to have a drab history. Religious books seldom experience amazing sales. In *His Steps* by Charles M. Sheldon is an exception. It sold, I think, to a total figure of thirty

million and was translated into many languages. Yet the author could not find a publisher. It was used serially in *The Advance*, a Chicago Congregationalist weekly. When no publisher could be found the paper decided to issue it in a cheap paper covered edition. Through an error in filing the printed volume the author lost his copyright. As a result he never received any royalties on the book except in the instances where publishers felt the moral obligation. His compensation had to rest in

The editor of *CHURCH MANAGEMENT* here gives the third of his papers on the making of books. In this he shows a number of sidelights which give an intimacy and personality to some of the books of today, also, showing the peculiarities of publishing trade appeals.

the fact that he had written a book which had proved an inspiration to people the world over. The author owns editions printed in the following languages: French, German, Spanish, Dutch, Norwegian, Swedish, Danish, Russian, Turkish, Greek, Welsh, Gaelic, Bulgarian, Hungarian, Japanese, Persian, a dialect of Hindu, Esperanto and Armenian.

A somewhat similar story can be told regarding the great work of Rev. C. I. Scofield, known as the Scofield Reference Bible published by the Oxford University Press. Dr. Scofield was the minister of an Independent or Congregational church in a southern city. I had a talk a few months ago with a layman of the church. He told me how the congregation gave him leave of absence to do research work in European libraries. Then when the work was completed began the tiring task of finding a publisher. He had crossed the threshold of many publishing houses before it was presented to the Oxford University editor. There it was courteously received and given a hasty glance.

"I think," said the editor, "that this is just what I have been looking for. But I can tell you definitely in a few days."

I am not telling these stories to make the impression that the publishers make mistakes but rather to show some of the difficulties in the way of book promotion. There are many things which enter into the decision to promote a book. When a factory makes a com-

mercial article it creates a certain standard. Then every article is supposed to measure up to the standard. You cannot do that with books. Each one is different from every other one. Each one requires special study and special promotion. It is not at all surprising that when attention has been directed at a certain field that a house finds it difficult to find virtue in a manuscript which is very different from what it has been working on.

It has been my privilege to know and talk books with the three outstanding New Testament Greek scholars of the present day: A. T. Robertson, James Moffatt and Edgar J. Goodspeed. One could write an entire article on the publishing ventures of each of these men. Professor Robertson has produced one of the really great Greek grammars of our day. Each year its sale increases in this country and abroad and it is

gradually supplanting others in the field and is universally recognized as a standard work. It takes a lot of hard work to produce a book like that and Professor Robertson will tell you at times that the strain of it told in his life. He has published dozens of books since that time but they were easy compared with the big grammar which taxed his physical resources.

Such a book is an expensive one to make. No publisher would seek it for the future is too much of a gamble. The Southern Baptist Theological Seminary appreciated this fact and not alone protected the author's time while he was at work on it but raised a fund to pay for the cost of composition and plates. As has actually happened the book has been a profitable venture. The royalties have paid for the cost of the plates and the author is now receiving compensation for his work. It is one of the best stories of the loyalty of an institution to one of its great men that is available at the present time.

Both Moffatt and Goodspeed have been accused of trying to "jazz" the Bible. When Professor Goodspeed's New Testament was announced the comments from the press made a splendid illustration of the failure of the church as an educational institution. Most of the editors in the secular press seem to have had no idea of the origin or composition of the scriptures. As good a paper as the *New York World* said,

"This age is no better qualified to revise the New Testament than Sir

Philip Sidney to construct a gas engine."

The St. Louis Globe-Democrat added its editorial comment:

"It is as much of an anachronism to put the New Testament in the American prose of today as it would be to put pants on the twelve apostles."

Of course what these editors overlooked is the very simple fact that the King James version is itself a translation with very human limitations. The translators were limited in their working material. They had but few Greek manuscripts and those were of very late origin. The translators of today have access to a hundred times as many manuscripts and the best of them date back to a much earlier period. Another thing the editors failed to grasp was the true character of the New Testament Greek. The early translators (King James) deliberately sought to put the Bible in the best English of the period. They succeeded in producing a literary classic. But today we know that the Greek New Testament is not a work of that type. It is in street language, the vernacular of the time. A translation which is true to the Greek must be expressed in the language of the people.

In talking with Professor Goodspeed regarding the many reactions of his own work one of the things which impressed me was the way in which the translation was received by the uneducated people. He has many letters from such folks thanking him for making the scriptures plain. A negro living in a New York basement wrote, "Your translation will be refused by the rich and highly educated but the poor and meagerly educated will receive it with prayer and praise." A baggage "smasher" writes that he reads it daily on his run. The scholastic approval of this translation is known to all of us but these side lights from the supposedly uncultured give a new importance to the whole question. It is also of interest to know that a Chinese publishing house has just issued a Chinese Bible based on the Goodspeed translation. It is an independent subsidized effort, the publishers believing that the sales will justify the expense.

Church Management has carried from time to time announcements of books published by the Maestro Company. Among them I recall the Business Man of Syria and Carmen Ariza. The books represent study in religious metaphysics and I had often wondered just what was back of the promotion of the volume. The other day while in Chicago I dropped in to find out. What I learned is interesting in itself but is also an illustration of the influences back of many publications.

A number of years ago two brothers, Charles F. and Albert H. Stocking were sent into Columbia, South America, to check up on some mining property. They went in as metallurgists. But two things impressed them more than the mines. One was the humanity. In the character of a native of mixed blood Rosenda, Charles F. found a hero for one of his stories. The other fascinating thing was the significance of the emblems of the ancient civilization found in the ruins. They went in as metallurgists but they came out as students of humanity. Old professions were dropped and they became devotees of a new cause. Their volumes are the result of that new effort to find the real interpretation and application of a worth while, satisfying religion.

There has just come to my desk the announcement of an effort to place a memorial window in the church at Croft, Darlington, Yorkshire, England in memory of Rev. C. L. Dodgson. Did you ever hear of him? He was Lewis Carroll who wrote Alice in Wonderland. It is one of the half dozen books of the modern generation I would

have liked to have written. I remember looking at a very wonderfully illustrated edition and venturing to tell the young man displaying it that I still had a fondness for the book. "I read it through last night," he replied. Joseph Fort Newton told me once that it was one of the books which he planned to read every year. A kid's story. Yes. But it does what altogether too few books can do. It stimulates the imagination and portrays in a remarkable way human nature as it is. I suggest it for Saturday night when thoughts don't want to start. You will find yourself quoting it the next morning.

But enough of this for now. I intended that this should be the last of these papers. But just now comes a letter which may lead to another one. This minister wants to know two things. First, why has a man no chance to get a book published unless he is a national figure? The second is why do reviewers always recommend the books they review? Maybe some day, before long, I will want to give my version of these things.

Ministers We Have Met

(Continued from Page 308)

sibly we are too. On the other hand, the things which come the hardest are usually the ones which in the end we do best. The man who has been compelled to labor over his prayers in the end prays effectively. He who finds it hard to meet people often times makes a more lasting impression than the spontaneous glad-hander. Our point of pride is ever our danger point.

The fundamental principle behind our study is simple. A man cannot escape from what he really is. We cannot successfully put on something which we are not, and neither can we conceal what we are. The part of wisdom is that pointed out by Shakespeare, "To thine own self be true." The ultimate path to power is that of simple sincerity. The world will forgive us for the oddities which are an integral part of our make-up; it will not forgive peculiarities born of the desire to make an unreal impression. The people ask of the minister that he give to them his deepest and truest self. They will forgive him his failings provided he both admits them and sincerely seeks to overcome them. They will not forgive affectation. The first task of the minister is to be himself and nothing else.

"Last year I used your EASTER CALL and added fifty eight new members. It was the most helpful plan that I have tried during my ministry."—Wm. T. Brundick, Calvary Reformed Church, Turtle Creek, Pa.

THE THRILL OF DOING GOOD

Here, Life, cried the Youth,
Come, give me a thrill.
Those others were not worth the price
I paid.
Have you nothing new? Have I tried
them all?
Come, Life, is there not one mislaid
Somewhere that I might try?
I am desperate. The numerous thrills
you have given
Have utterly failed to satisfy.

Yes, yes, Life replied,
There has been one mislaid
Far greater than all you have gathered
before.
You want something new? A joy that
will last?
Why, Youth, when you entered my door
Just now I was sure I understood
That what you most need and what you
should try
Is the thrill of doing good.

Mrs. R. W. Howes.

Keep upon the square, for God sees
you.—William Penn.

WELL! WELL! WELL!

Bishop Leonard! Al Smith does kiss a papal ring to show his spiritual allegiance to the Bishop of Rome. But Al Smith is an American, respected and loved by Americans, an American who gave his career for a mere pittance to assist in making America great. His memory will endure while you are rotting, unknown, in your sepulchre. He deserves all the praise that has been sung of him, while you are meriting the rebukes, the jeers of citizens who fear far more Methodist intrusion in the politics of this country than the interference of Catholic priests or prelates in civil matters.—The Catholic Union.

WHAT TO DO IN MARCH

A Department of Reminders

Special Days

March 2—Ash Wednesday.

March 25—Annunciation of Virgin Mary.

With March, we have the beginning of Lent. Wherever observed, there is curtailment of social activities. To the consistently devout it makes so material difference to have Lent arrive because they go on living their consecrated lives just the same. But to the occasionally religious, it means the giving up of bridge parties and dances for a season of prayer and confession and church going. To many, however, it is feared that it does not mean very much. Two girls of high school age were overheard talking, as they came out of church on Ash Wednesday, "What are you going to give up?" asked one. "I guess I'll give up chewing gum," was the reply. And that is about all Lent means for many. It is the minister's job to change such conceptions of sacrificial living.

Use the season to deepen the spiritual life of the church membership.

Make every message from the pulpit contribute to this end. If the people will ever take the gospel straight, they will at this time. For suggestions and material write your denominational headquarters.

The Congregational Commission on Evangelism has published a little booklet of "Suggestions for Lenten Sermons and Addresses from St. Luke" by Ozora S. Davis, President of Chicago Theological Seminary.

The suggested topics and texts are as follows:

March 6

A. M.—Topic: "The Word Became Flesh."

Text: "Ye shall find a babe wrapped in swaddling clothes, and lying in a manger." Lk. 2:12.

P. M.—Topic: "The Great Call."

Text: "I am not come to call the righteous but sinners to repentance." Lk. 5:32.

March 13

A. M.—Topic: "The Master of Life."

Text: "And all the multitude sought to touch him; for power came forth from him, and healed them all." Lk. 6:19.

P. M.—Topic: "The Kingdom of God is Good News."

Text: "And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the good tidings of the Kingdom of God, and with him the twelve." Lk. 8:1.

March 20

A. M.—Topic: "Three Conditions of Discipleship."

Text: "And he said unto all, If any man would come after me, let him deny himself, and take up his cross daily, and follow me." Lk. 9:23.

THE PURPOSE OF LENT

By Paul H. Yourd

The season of Lent is here.

Widely observed throughout Christendom, it is a period especially adapted to the cultivation of the spiritual life.

It is natural and right that we should have times set apart for the development of our spiritual natures.

We recognize the need of physical exercise, and so play golf, tennis, basketball, indoor baseball and other sports.

To keep the mind from growing dull and rusty, we read papers and books and magazines. Schools are maintained for the cultivation of the mind.

To be properly and rightly developed, the third part of our being must not be neglected. That is, our soul.

For this purpose Lent is observed.

And the means used are prayer, bible reading and meditation on the higher things of life.

The church should not be neglected. Its services are designed to be helpful.

It depends on the frame of mind, however, in which you go to church, whether benefit will be derived or not.

To worship God, to fellowship with Him in prayer;

To receive strength to meet the trials and problems and temptations of life;

These are some of the motives that should be uppermost in attending church.

As God is working in nature for the unfolding of new life in tree and flower, so He will work in our hearts if we will but let Him.

Lent is God's seed time.

Easter and Pentecost will follow.

P. M.—Topic: "The Giver of All Good Gifts."

Text: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Lk. 11:9-10.

March 27

A. M.—Topic: "Stewards of God's Gifts."

Text: "And he said unto them, Take heed, and keep yourselves from all covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." Lk. 12:15.

P. M.—Topic: "The Master's Steadfastness."

Text: "Go and say to that fox, Behold, I cast out demons and perform cures today and tomorrow, and the third day I am perfected. Nevertheless I must go on my way today and tomorrow and the day following; for it cannot be that a prophet perish out of Jerusalem." Lk. 13:32-33.

April 3

A. M.—Topic: "The Joy of Rescue."

Text: "Rejoice with me, for I have found my sheep which was lost." Lk. 15:6.

P. M.—Topic: "The Guest."

Text: "And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner." Lk. 19:7.

The Commission on Evangelism of the Chicago Church Federation makes these suggestions.

A constituency roll should be prepared of all "possible members." This should include those for whom we have definite responsibility: husbands whose wives are members, wives whose husbands are members, parents whose children are members, children of proper age in church families, and any others who should be members.

These names should be assigned to a selected group of men and women. Some provision should be made for the selection of the names by those who can best approach them, and the distribution of others by the pastor. No worker should have more than two to four names. It should be made clear to the workers that they are responsible for these few persons. Perhaps at first they will only be asked to invite them to the services, but they will realize that they are to seek opportunities for speaking to them about Christ and if possible leading them to a definite commitment to Him. Make the workers realize that God is seeking these souls more earnestly than are they, and that He will use them if they will be used. Let them be guided step by step by the Spirit of God, who worketh when and where and how He will.

A pastor's class for children should be held during this period or perhaps the first period. It should not be confined to those who are preparing for church membership. The child members of the church, and all other children of suitable age should be invited. Teachers of children's classes should be enlisted to send or bring their pupils. The parents should be asked to help. Continue the meetings for at least six weeks, holding them once a week at the time found most suitable. Keep the main purpose in mind: the reaching of the children for Christ. Let the last two meetings be times for decision. And visit, at home, every child that makes a decision. Sometimes these visits are the means of reaching whole families.

Taking Home-Made Biblical Dramas

By Rev. John F. Cowan, San Diego, California

CURIOSITY took me to the Logan Heights Congregational Church, San Diego, to witness a presentation by amateurs of a Biblical drama written by Rev. Arthur Metcalf, the minister of the church. If I went to cavil, I "stayed to pray." And I went again in a spirit of profound expectation and reverent appreciation. I have witnessed six of the plays given by these "Logan Heights Players" and each time I have been more deeply impressed by the possibilities the religious drama opens to ministers for training their young people to make Bible scenes live today, as Mr. Metcalf does in his plays: "Athaliah," "The Beasts of Ephesus," "Onesimus," and "Potiphar's Wife."

They have been given to houses crowded with people, many of them with but a vague knowledge of the stirring moral issues and fine characters to be presented. For three successive performances of each the seating capacity of the church of 300 has been filled, with hundreds in chairs or standing. Then they have been taken to six or eight of the larger churches. A silver offering at each performance has paid expenses and left a surplus for the general church budget. And not only locally are they famed, but ministers from afar are writing to Mr. Metcalf for copies and information. All this indicates that a wider understanding of them would be welcomed.

Mr. Metcalf was first inclined to this work through telling Bible stories. The interested hearing given him led him to conclude that what interested audiences in monologues would be more effective in drama. Without special training, but with a native dramatic sense—his sermons take the form of word-pictures—he has been developing his gift of preaching through the drama, as Watts, Wesley, Fanny Crosby and others have done by song, and Raphael and Tissot by painting.

He began by giving Charles Rann Kennedy's "The Terrible Meek," and the "Servant in the House," and Maeterlinck's "Mary Magdalene." But he soon saw the need of more distinctively religious plays, and proceeded to make them with the fine success noted, and a future full of promise.

The technique of the drama necessary to such work he dug out of a wide reading of plays and through contact

with semi-professional stage people. The kindness of a director of a stock company playing in San Diego permitted him to slip into professional rehearsals.

Of course, in putting on such a play as "Potiphar's Wife," he had to study Egyptology, especially in relation to ancient religions, social usages, dress, etc. And likewise in the different settings of "Athaliah," "Onesimus" and "The Beasts of Ephesus." His face became familiar in the reference library.

When we think of church dramas two questions come to mind. First, is the production reverent; does it place the Bible in the right atmosphere? The second is can it have a normal part in the program of the church? Both of these questions are answered in this interesting account of the "Logan Hill Players."

Ministers interested in adapting the drama to Bible teaching will be keen to know how one goes about organizing a cast and staging a play, after the script is in hand. Mr. Metcalf makes two master copies of each play. The actor's own lines and cues are all that he has to learn. That is professional practice.

The Bugaboo of Stage Costumes might frighten some. After being impressed with the spectacular qualities of the costumes I desired to learn how expensive they were. Naturally, after seeing their elaborate, artistic effects, I asked,

"Where do you rent those fetching costumes, and isn't the cost heavy?"

"We bought a bale of cheap muslin, dyed it as required and made up our costumes. We aimed to harmonize the shades so that when assembled on the stage none of them would scream at the others. The only parts for 'Potiphar's Wife' that we rented were the wig and the beard of Jacob."

Another crucial point is,

Getting a Suitable Stage Setting

Scenery, curtains, lights are not so essential, however, as one might think. While Mr. Metcalf makes the most of them on his own stage, he insists with Hamlet, "The play's the thing." The second performance of "Potiphar's Wife" that I saw was on an ordinary church platform without stage setting or properties other than the church af-

forded; yet, as Mr. Metcalf suggested to the audience, actually, by using our imaginations, we visualized Pharaoh's throne room, a tomb like King Tut's, and other Egyptian settings.

In his home church he has a fairly good stage, just within the sliding doors leading into the Sunday school rooms. Local artists of his church have painted really effective scenery; there are draw curtains, spotlights, and the Sunday-school rooms back-stage furnish dressing rooms, space for properties, etc., without necessity of remodeling the church.

A third practical question is, Are Rehearsals Onerous?

"Too much hard work" is a dread that would discourage some from undertaking church dramas. "Potiphar's Wife" had one rehearsal a week, of two-and-a-half hours, for two or three weeks, then two a week of the entire evening for the remainder of the two months. It has not been such drudgery but that Mr. Metcalf has enlisted, mostly from his little church of 175 members, eighty-six persons, to portray 118 characters. And a considerable portion of them are still acting. He has not had to bury any young people worn out by rehearsals. Instead, his young people look forward to the time when they can get into one of these plays; it is an honor.

The most important consideration is, Do Results Justify Church Dramas?

One effect on the players themselves has been to grip them with a sense of the reality of Bible narratives; they are keen to know their Bibles better. For instance, a player in "Mary Magdalene" asked in the beginning, "Who is this fellow, Pilate?"

There is no doubt that every one of the cast now knows, not only who Pilate was, but what it was all about. Evidence of increased interest in the Bible come to Mr. Metcalf through questions asked in his Bible class.

This is true of the audiences, also, as my own experience evidenced. I asked a lady beside me waiting for the play to begin, "How many here do you suppose know who 'Potiphar's Wife' was, and what this play is about?"

"Search me," she responded with a shrug. "Oh, I s'pose it's from the Bible—wasn't she a bad woman at whom Jesus wouldn't let them throw stones?"

I spoke to a man on the other side



TEACHING THE BIBLE THROUGH DRAMA

of me, "Do you know where Joseph comes into this play?"

He hesitated—ventured, "Isn't he the fellow that sneaked to the roof to

see Jesus at night, and then buried him in his own tomb?"

Both held printed programs that gave a synopsis. And at the finish

they knew who was this masterful, virile, splendid young Hebrew who saved two nations through the wisdom of Jehovah.

Mr. Metcalf is pioneering Biblical dramas that are not mere pageants, or Biblical incidents strung together without plot. Each of his plays has a clearly defined dramatic plot, a theme, struggle, suspense, and climax. They grip the spiritual emotions; they are living sermons that come moving before the audience in the colorful dress and picturesque settings of Bible lands, appealing to the imagination as few sermons can. My impressions of them were that they are

Reverently and Spiritually Appealing

Mr. Metcalf has one unrealized ambition—to produce a play covering the Passion Week, not bringing Jesus onto the stage, that shall be the Oberammergau Play of the common folk of America who cannot afford to journey to Europe. He hopes to have that and other plays printed and filmed so that they will be within reach of all the churches of the country that vision the beckoning field of Bible truth presented in dramatic form.

Building Up Mid-Week Service

By Richard Braunstein, Highland, New York

MANY pastors discuss their problems. Problems do not come between us and church work. Church work is all PROBLEM. What work is not? If all were satiate, smooth life would soon lose its zest and challenge. It is true that we would like to see the mid-week service better attended and more popular. The business man wants to see trade more brisk. He wants customers. What does he do to get better trade and more customers? HE GOES OUT AFTER WHAT HE WANTS.

A friend of the writer decided to open a grocery store. He selected a promising site, bought a load of first-class merchandise, offered fair prices and honest measure, arranged the interior of his store in as attractive manner as he knew how, advertised his store and made special effort in more ways than we have space to mention. Did he know that success would be the reward of his labors. He did not. We talk about having FAITH—limiting our interpretation of the word to faith in God. We do need faith in God. We also need to have faith in those values God gives us, namely, brains, brawn, gumption, initiative, the will to do, the desire to excel, the natural inclination to make good in our respective places.

Our friend had faith in God but he also had faith in himself—the man God created. Building up a mid-week service is something like building up a business. We must pray as if everything depended on God and we must work as if everything depended on us.

Robert Moffat said, "Prayer is the hand that moves the world but the fingers of that hand are consecrated men and women."

Time was when the writer thought all that was necessary was to announce the fact that a mid-week service or prayer meeting was to be held in such a place on such an evening at such a time. This, and instructions to the sexton to ring the bell. This method did not work. It may work in some places. If it works in some places, it is because a man's predecessor had already built up the service, had gotten the people accustomed to come, had established the service as a helpful institution. Sometimes very little work is necessary. Most of the time a man must work like a slave.

What does the owner of the movie house do? What does he NOT do in order to get the crowd? You object to this reference to the movie house by saying the movies are what the people want and they will gravitate toward

the pictures without persuasion. Granted. But the picture must be a good picture, make a universal appeal. The music must be worth while. The seating capacity must be adequate and the seats must be comfortable. The theater must be warm in winter and cool in summer. Ushers must be courteous and the atmosphere of the place must be friendly. The ventilation must be right and the acoustic properties must be correct. All this requires a lot of planning and a lot of money. The difference between one theater and another theater is that one has GONE AFTER the public and the other contents itself with taking a chance that the public will come whether any special effort is made or not. The difference between one mid-week service in one place and a mid-week service in another place is the difference that spells hard work and hindrance any place. When one grocer gets the trade and another grocer does not—THERE'S A REASON.

If you want the people, you will have to GO AFTER THEM. The church of God does not only receive sinners but SEEKS SINNERS. A receiving church and a seeking church are two different kinds of institutions. A church service, like a moving picture performance or a live grocery store, is built up on details.

We begin building up on details Monday morning. Postal cards are written advertising the kind of service to be held. We invite folks to a mid-

week service that is different. We tell them it is not STEREOTYPED. The curse of modern church work is SAME-NESS. Let us be versatile. Some of the cards include an extra word to key men and women. Men and women we happen to know about who have had experience along certain lines. This experience is gleaned from pastoral calls. We capitalize it. A certain man had experienced a helpful deed. Get him to tell about it. A woman had read a book that inspired her. Ask her to tell about it. A young man has some very definite ideas as to what a modern church should be like. Give him the floor. Many like the old hymns. Advertise a hymn night. Ministers like to hear themselves talk. Why? They are human. Congregations are made up of human beings. Folks like to talk. Some are shy, reticent—tell them that they will help by their PRESENCE. The fact that a man or a woman comes out is a TESTIMONY. They like the atmosphere. We said that folks like the movies. They are amusement hungry. They seek social contacts. Folks are also religious hungry. They want Christian fellowship. Tell them that they will get all this by attending the mid-week service. There are hundreds of reasons why they should attend. Many think that they are expected to make long prayers and eloquent testimony. That used to be the case. It is no longer so.

One way to build up the mid-week service is by changing the name. The change of name does not change the nature of the service. When we advertise we use such phrases as: "Fellowship Night," "Get Together Night," "Help Each Other Night," "Get Acquainted Night." There is only one night in the week for a mid-week service. It may be called any kind of a night. Be a PSYCHOLOGIST. Study methods and temperaments. It is a great game. It is an adventure. We all like to gamble. Every week we have an opportunity to stake our ability and gifts on some new venture. We DARE the men to come. We challenge their sporting blood. Jesus did that. "Take up your cross and follow me." All the elements of the martial music of the drum and fife are in that invitation. Give something of yourself to put it across. The business man does it. The scientist does it. The explorer does it. The teacher does it. All the world does it. Why not the preacher and pastor who has greater stakes to win than they all, finer rewards to gain than anybody else?

The time is coming when we shall frown upon our beloved titles. Reverend? If that is what you want, hold the title. Doctor? If that is all you

want, you will not succeed. Suppose you determine to be a BUSINESS MAN FOR GOD? The ADVANCE AGENT OF THE KINGDOM OF GOD ON EARTH? PUBLICITY MAN FOR CHRIST'S GOSPEL? Suppose we call the STUDY an OFFICE. A saint Woolworth if you please. A Wanamaker of the merchandise of the Almighty. A captain of industry for the Pearl of Great Price. A Henry Ford who gives not only everybody the privilege of riding instead of walking but a great benefactor who recognizes the worth of human souls and does not rest until the last man and woman and child is helped to a better and nobler type of thought and life.

The mid-week service needs many things. Mostly this: we must take off

our coats to the task. Something must come out of us before anything can go into the service. Blood transmission. Life must be lost before life can be gained. Vitalize. No machine can run without fuel or fire. Is your machine nothing but cold steel? You must provide both fuel and fire, water and oil. Lifeless mechanism must be given life—your own life must express itself through the organization. Life must communicate life. There is as much life in any church as there is life in the leader of that church. Christ brought life into a lifeless world by giving Himself. We have had some bloody wars. We need bloody revivals. There never was a bloodless revival. The foundation of every successful church service is CALVARY.

A Daily Prayer

Rev. F. S. Eastman, secretary of St. Philip's Society for Teaching Missions, is the author of this plan of daily prayer which is distributed by that society. The society has distributed over 100,000 pictures of Christ, suitable for framing. Its aim is to have a picture of Christ in every room. The address is 1664 Glenmount avenue, Akron, Ohio.

ADORATION

"Our Father Who Art in Heaven, Hallowed Be Thy Name"

Wonderful art Thou, my God and Saviour, in all Thy work of creation, redemption and sanctification.

Blessed, praised and adored be Thy glorious name throughout the world.

I worship Thee, Emmanuel—God with us—Incarnate Deity, and I adore Thee because Thou art the Way, the Truth and the Life.

I worship Thee, the Resurrection Power, Wonderful Counsellor, Mighty God, Everlasting Father and Prince of Peace.

INTERCESSIONS FOR OTHERS

"Thy Kingdom Come"

Lord Jesus, throughout the world and especially into the hearts of my friends and enemies, dear ones and foreigners and all who do not know Thee.

Send Thy Kingdom, the Church, with love, joy, pardon, inspiration and health into the lives of all people on earth.

SELF SURRENDER AND CONSECRATION

"Thy Will Be Done"

Thy way and Thy will are different to mine but I believe Thy will is best and I surrender myself and consecrate all that I have to Thee, my King and Redeemer.

SUPPLICATION FOR DAILY NEEDS

"Give Us This Day Our Daily Bread"

Give me, compassionate Christ, food and clothing, necessities and spiritual gifts for today.

FORGIVENESS

"Forgive Us Our Trespases As We Forgive Those Who Trespass Against Us"

Forgive me, mighty and loving Saviour, all my sins of omission, forgetting to praise Thee, to search Thy Word, to witness for Thee, to lead Thy people and extend Thy Kingdom.

Pardon my sins of commission—sins in thought, word and deed.

Forgive me as I am forgiving other people.

GUIDANCE

"Lead Us Not Into Temptation, But Deliver Us from Evil"

Lead me, my Pilot, through this world and guide me in my plans.

Keep me in the hour of temptation, from falling into sin, and making mistakes in food, pleasures, companions, and work.

THANKSGIVING

"For Thine Is the Kingdom, the Power, and the Glory Forever and Ever"

O Jesus, all good things come from Thee, and I thank Thee for Thy blessings.

Help me to appreciate all I receive through Thy Kingdom.

Fill my heart with such gratitude and joy that I will thank Thee forever with undying love and prove my devotion in loyal service to the end of my life. Amen.

Factors in Ministerial Success

VI—Perseverance

By Rev. J. W. G. Ward, D.D., Montreal

WELL begun is half done!" The old proverb rings true. A good beginning means much. The golfer who gets away from the tee with a fine drive can afford to sympathize with the novice; a poor stroke there probably lands him in the rough, and endless trouble! The same thing is illustrated by various speakers we have heard. One commences with a crisp, striking sentence. It has the effect of a revolver shot or the cut of a whip. Instantly, the minds of his audience leap up in response. Another, however, begins irresolutely as if he did not know what he intends to say. The people swiftly conclude that he does not, and leaves him to find it out without their assistance. A third begins his speech with an elaborate apology. He cannot understand why he was asked to speak on such an occasion—and neither can his hearers! So, a good start is important. To set out with noble purpose, to resolve that we will strive to make full proof of our ministry, is good. This is the path to sterling achievement. Yet this must be said, "Well begun is half done." Commencement needs completion.

Many of us begin our ministry with high hope. It may be our first charge, or a new sphere. There is a glow and spontaneity about all we do. The sincere, yet somewhat fulsome words of welcome that greet us, the happy sigh of satisfaction heaved by officials on whom the burden of a vacant pulpit rested, the lavish praise bestowed on our efforts, make us feel that his is Elysium. Then things change. Unhappily—or happily—this artificial state comes to an end. The voice of the compliment-payer is no longer heard. Our best work, even the evidence of renewed prosperity furnished by heads and coins, seem all taken for granted. We fancy we detect a chill in the air, and then, without perhaps giving way to self-commiseration, we cannot help but wonder, being human, whether or not we are casting our pearls before the unappreciative. Is it worth slaving ourselves into the grave? Do not other men, who leave the study for numerous committees, or who figure largely at social events previously denounced as time-wasters, succeed with half the ef-

fort? And yet, we who argue along these lines, were so promising at the outset.

A Vital Necessity

We have forgotten that though a good start means much, it does not mean everything. One of the most insidious temptations of the ministerial life is here faced. Lack perseverance, and we miss the goal. While it is easy to prate about the sweet uses of adversity, it is worth recalling that it is in trying times that we find our real

The beginning is the time of enthusiasm; the ending is the time of confidence. In between are found the tragedies of life. The highways to success are dotted with men who lacked strength to persevere. Dr. Ward's article will come as a tonic to many tired men along this highway.

selves. The hard blows of the sculptor's mallet and chisel are necessary to strip off the rough exterior of the stone, and to liberate the beauty within. It is true of the soul. Many a business man could tell of the hour when he discovered himself. He was faced with what imagination painted in lurid colours. Dismissed from his post as a young man, or confronted by ruin, a new self emerged. Powers of determination and resourcefulness undreamt before, gushed forth like water from the smitten rock. And he never looked back from that hour. The athlete, feeling that he has got the last ounce out of himself, with his competitors closing in on him, sees the tape only thirty yards ahead. Suddenly, from secret springs, comes the ability to make an extra spurt. Have these men no counterparts in our ranks? They have. It is one of the glories of the church that there are some who, having begun well, have eclipsed their splendid start by their unwearying perseverance. Through long years, they have kept on keeping on. Refusing either to abandon their work or to slacken speed, they have outdistanced many a competitor, and are a living commentary on the legendary hare and tortoise.

The finest work is within our capacity. The greatest benefits conferred on the race are not always the product of

the most brilliant. Men with more than a touch of genius have been sometimes surpassed by those of more modest attainments. That is easily explained. People gaze in wonder at the meteor, flashing momentarily across the midnight sky. But the stars by which the mariner steers, though less spectacular, move steadily in their orbits. That is generally true; it is particularly applicable to us. The minister is not the creature of impulse, nor the victim of circumstances. Towards the mark set

before him, he moves steadily forward. Others may falter or fail in realizing their ambitions; he keeps a fixed course. Persevering, even when events seem shaped to impede his path, his valiant resistance and grit are not without their influence on the world. Clive was besieged in India for fifty days. His force consisted of only eighty Europeans and 150 natives, while his foes numbered 10,000. Perseverance achieved the apparently impossible. The position was held till the siege was raised, and victory snatched from almost certain defeat.

The Daily Grind

In the average pastorate, there is much to test faith and patience. Yet only thus can both be developed. When, in addition, a man is ambitious in the highest sense, when his soul flames with enthusiasm, and he is striving to attain, he is tempted to abandon hope and relax his efforts. The position is indeed hard—hard, but not unattainable. More is required of him who has set his heart on the summit than of him who is content to dwell on the plains. Yet, "as certain also of your own poets have said,"

"The heights by great men reached and kept,

Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night."

It is worth while, now and then, on the upward climb, to look back at the impulse which bade us leave the place of contentment and ease, and gird ourselves for the ascent. We felt the urge of a nobler life. Powers within us clamored for expression. It was no empty ambition to be popular or famous; we did want to share Christ's travail. We had neither hope nor de-

sire to carve a niche for ourselves in the temple of renown; we did want to rear the spiritual temple. We did not purpose writing our names on the scroll of the great; we did wish to leave our impress on lives made better by our influence. The supreme motive in all was that Christ should be glorified. That was commendable. Better than an ambition for greatness is a great ambition. So, availing ourselves of instruction and counsel, utilizing the talents previously hidden away in the heart, we commenced to climb. Having come this far, we recall the familiar words, "If any man draw back, My soul shall have no pleasure in him." We cannot disappoint Jesus Christ. He is counting on us. Moreover, any hesitancy on our part may have disastrous effects on both our work and our fellowmen. Someone has said, "Genius is everywhere, but the kind of genius that will carry out an idea to its finish, is as rare as snow in June." Whatever the work on which you are engaged, finish it. Thrust aside the petty distractions that sap the strength that take the edge off the purpose with which you began. If the sermon is to grip our hearers, it must grip us, and before either is possible, we must get a grip on it. If a book is worth more than the cursory perusal of its contents page, it is worth finishing. If any line of study is worth beginning, it is worth following through thick and thin until we are master of the subject. Thoroughness is only perseverance in another guise. Having once begun, keep on till the task is completed. It has been pithily put this way:

"Diamonds are only chunks of coal
That have stuck to their jobs, you see,
If they'd petered out like most of us do,
Where would the diamonds be?
It isn't the fact of making a start,
It's the sticking that counts, I'll say;
It's the fellow that knows not the meaning of fail,
But hammers, and hammers away."

It cannot be too plainly stated that none of us, doing his utmost for Christ and his fellows, shall fail of his reward. Keep the end in sight. Strive on manfully. The instinct for conquest is the pledge of its fulfilment. And perseverance shall achieve the divine end—"The glory of going on, and not to die!"

ARE YOU LOOKING FOR A POSITION?

Many minister readers of CHURCH MANAGEMENT, are seeking to enlarge their church staffs. A few lines regarding your qualifications for church secretary, director of religious education, business manager or parish visitor will invite their inquiries. Try an announcement in the classified columns.

Easter Call Service Helped Double the Membership

The Lutheran Church of the Resurrection had forty-five members one year ago. It was a new church in a thriving community. "Double the membership by Easter," was the cry. THE EASTER CALL provided the plan of organization. Personal workers were trained and the forms provided used. In this letter the pastor, Harry Julius Kreider, tells how he supplemented the program by a series of strong pastoral letters. If you are not familiar with the EASTER CALL send to CHURCH MANAGEMENT at once for a free sample set.

LOCAL conditions in our new parish made it necessary to carry out "The Easter Call" program somewhat differently from that suggested in the March CHURCH MANAGEMENT. Our community is a newly developing section of Rochester, New York, and our church has been active only since the past June. We had already in use a weekly mimeographed "Resurrection Herald," distributed to every home in the community. The "Easter Call" idea was adopted for our needs. We supplemented it in the following way.

A special edition of our weekly "Herald" was mimeographed which, when folded once, gave a four-page edition, letter-head size. The front page had a tracing of the cover design of "The Easter Call" of the March CHURCH MANAGEMENT. Inside, in blocked form, was the announcement of our special services prior to Easter. One page had centered a cordial invitation to all who had no church connection, to come to our church. These "Heralds" are distributed by a troop of picked boys from our church school, called our "King's Messengers."

A list of prospects was made up, and four letters were sent to every one on the list, one letter each week. The first letter was a general invitation, stating our Easter goal—to double our charter membership (we organized last October with 45 charter members). The second letter stated concisely a few of the big things our church was doing. The third letter showed the wonderful opportunity ahead of us. The fourth letter emphasized the "call" to unite with us, to make full use of this great opportunity. During the time these letters were

being sent out, an intensive calling program was carried out by the pastor with different members of the church council (our deacons). Practically all of our members were personally talking up our church to our prospects. The matter was clinched, then, by the official visit from the pastor and a deacon, and the applications came in rapidly.

We realized not only our goal of doubling our charter membership, but went beyond. We took in at Easter 37 new members, which brought our total membership to 92. (Eleven new members had been received at the January communion service.) Easter was a time of great jubilation for all of us, as may readily be appreciated.

The plan we pursued seems very readily adaptable for other churches. The principle is simple. First, a whole-hearted enthusiasm in the leader, which is infused especially into his most loyal associates. Second, regular literature, attractively gotten up, either printed or mimeographed, to be distributed to as large a constituency as possible. (Our circulation now is over 800 homes.) This literature serves two purposes—it keeps the community at large interested with current news of the church; and it keeps up the enthusiasm of your own people. Third, personally signed letters to the prospect list, well-timed, with a cumulative effect to the actual decision to unite with the church; and fourth, and very important too, personal calls by the pastor on the prospects. Taking along one of the best workers who knew the particular prospect personally, helped greatly in leading up naturally to the actual signing of the application to membership, by indulging first in bits of personal items. This plan certainly worked very successfully in the Church of the Resurrection.

FOLLOW THE GLEAM

He lived a slow and stupid round of life,
Contented but how empty and how grey.
He never saw the wondrous things that fill
The golden glory of the world, until
It came! Out of the greyness of the greyest day.

A lovely thing! It seemed to him to be
A glimpse of heaven, straying from a dream.
He followed it, it sailed above his head,
To death, and yet, can he be dead
Who passes onward, following the gleam.

—Bertha Ten Eyck James.

The Editorial Page

Publishing Sermons

CHURCH MANAGEMENT is growing so rapidly that in every issue we are talking to many new subscribers. For that reason it seems advisable to state over and over again some of our fundamental policies. Many men find it impossible to conceive of a religious magazine which has no theological ax to grind. They read each page with a glass to find indications of modernism or fundamentalism and are always wondering just where the paper stands.

Now as a matter of fact our position is clear and it is sincere. CHURCH MANAGEMENT has a big mission. That is to help develop modern business administration of local parish activities. The philosophy of church administration which is effective in a liberal group will also be found to be effective in a conservative. We are trying to help the ministers sell to their community the most valuable commodity of life—life itself.

The only time when we seem to step into the field of intellectual speculation is when sermons are published. Our magazine is not a homiletic magazine but we have thought wise to publish at least one sermon each month. These sermons are selected from various leaders representing the different branches of thought. The editor does not criticise these sermons. He refuses to invite a man to contribute to the pages of the magazine and then tell him he has got to pare his thought to fit certain ideas. We admit that we do not agree with every idea published. But that isn't the idea of using sermons. The big thought is to show the preachers their fellow ministers in action.

I know that this idea is new in religious journalism, but that doesn't make it any less valuable. Indeed there may be a need for just this kind of a clearing house. If I go to hear John Haynes Holmes in New York, I want him to be John Haynes Holmes. I want to hear him at his worst when he is at his best. When I go to hear George Truett I want to hear George Truett. I do not see how a man can expect to be a judge of sermonic literature unless he sees the various types of preaching just as it is preached. Now this is just what we have been trying to do in this magazine.

This policy may be wrong. We are not bound to any unchangeable procedure in the matter. There may be such a thing as a non-offensive sermon. Most sermons which are worth while are going to give offense some place to some one. The minister who preaches with feelers out to avoid offending anyone isn't worth listening to. The man with convictions is going to find his mind at clash with somebody else. St. Paul, Martin Luther, John Wesley all belong in the class of good preachers whose sermons gave offense.

Old subscribers understand well this policy. But the newer ones get puzzled sometimes and want to know where we stand theologically. In this editorial we have tried to give an answer to the inquiry. We are not trying to present the editor's personal view point nor is the magazine in any sense a propaganda magazine. We satisfy ourselves as to the sincerity, authority and standing of the contributor and then we let him write his sermon or article. It seems to us to be a just and helpful policy for a magazine going to ministers of every protestant denomination.

Citizenship

THIS was written an entire month before date of publication. When it appears we may be at war with Mexico. On the other hand the storm may have blown over. Either way the lesson is the same.

I got it from a first page editorial in one of last evening's papers. It discussed the rising clouds of war and lamented the public apathy in all vital questions. In the course of the editorial it said,

"If we persist in displaying greater interest in Charlie Chaplin's divorce and whether Tris Speaker bet on a ball game than we exhibit in what's happening in our State Department, things will go on until the 'program' is worked out."

There is a challenge to all Christian ministers in that statement. We agree that public interest is at low ebb. Municipalities find it difficult to get out a decent vote. Folks are not taking their right of franchise seriously. Even in vital moral issues interest is lacking. We reach the conclusion that all politics are rotten and the less we have to do with them the better. A minister in New York state who permitted the notorious wet Senator Wadsworth to speak from his pulpit defended the action on this ground. "Wadsworth is not the type of man I want to see in the Senate," he said, "but he is as good as those who are opposing him." And churchmen defended Frank Smith in Illinois on similar ground. Their plea was, "Elect Smith or you will get somebody worse."

The tone of the pulpit in the past few years seems to be away from the themes which might tie up Christianity with civic virtues. Here is the preacher of a great city pulpit advertising such themes as, "How to be Happy Though Married," "Should I Pet?," "Ought a Girl to Break Her Engagement?" These may be vital themes to some folks but they belong to the era of sex complex. What we need at the present time is sermons on such themes as, "Christianity and Imperialism," "Responsibility for the Weaker Nation," "Civic Stewardship," "Democracy and Progress."

The tragic reaction of America from its years of idealism to the materialism of today has been a decidedly unhappy experience for most of us. I know as well as any one what that means for I saw my own preaching and civic interest lose its enthusiasm as we gradually renounced our responsibility to the other nations and lost the opportunity of an age to lead in days of peace. It cut the conscientious preacher to the heart when his America 'conceived in liberty and dedicated to the proposition that all men are created free and equal,' decided in the time of political turmoil that she would live her life alone and let the rest of the world worry along as best it could providing it pay its debts.

I think this is responsible for the lack of civic preaching. We have found in this period of reaction that most folks sink easily to the level of materialism. Prosperity means good business, good salaries, good automobiles. As long as we have these, they reason, we are God's chosen people. Yet a nation with a full belly is very apt to have a lean soul.

Despite these tendencies the preacher must stress citizenship. He must make people think on civic questions. I think our churches would be doing a greater Christian

service if they substituted the energy now used in trying to put across legislative programs and impress Christian American ideals. The forces of reaction and materialism are at work. Political ideals are at low ebb. Dollar diplomacy is no longer playing in the dark. It has lost its

sense of shame and plays in the open. It is time that we revived the old time preaching which proclaimed America as a land of righteous ideals; revive the spirit and the purpose but make it apply to China, Mexico, Nicaragua and the issues of the present day.

As the World Rolls By—

Review a Book First, Then Read It

The Christian Century is a mighty good paper. The only thing I have against it is that it takes itself so almighty seriously. The constant reader begins to wonder just how the world got along before this journal was created. But it did a very foolish thing in a recent number by reviewing a book before it was read. Paul Rader is the author of a little volume entitled "Harnessing God." The title sermon is a protest against any man assuming that he can harness God and make Him work in man's way. The Christian Century writer jumps to the very opposite conclusion and infers that Mr. Rader is seeking to make God a "man-of-all-work." So both are protesting against the same thing. But there may be compensations even to a careless thing like this. Otherwise we would never have the pleasure of finding an agreement between two such diverse minds as that of the writer of the editorial and Paul Rader.

Actions or Words?

Last night I read a long letter from the American hierarchy of the Roman Catholic Church on Mexico. In it was stated very plainly that the only appeal the church would make would be the appeal to prayer. Under no circumstances would it sanction the appeal to arms. In this morning's paper is the account of two new revolutions, one led by a priest and the other by an archbishop. Possibly the letter was not mailed in time to reach these reverend gentlemen. Or perhaps, and this is the better guess, the Mexican church is making its own policy.

How a Liberal May Be Elected Bishop

Bishop Francis J. McConnell of the Methodist Church was asked how it was possible for a man of his liberal ideas to attain a position of such ecclesiastical importance. "I am a living example of what a Methodist General Conference can do when it is tired," says the Bishop. Then he adds, "You must remember that the conference had been balloting for a week and that I was about the only one left at the end of that time. But now that I have the job I have no intention of resigning."

Making Good

You started with such a bang, I wondered how it could ever be kept up in a specialized field such as you have chosen. But you are doing it and I congratulate you most enthusiastically. Such a magazine was sorely needed, and the field unoccupied, and like Christopher Columbus, you were the one who thought of it.

Carl H. Dudley, Coudersport, Pa.

Continuity in the Order of Worship

Rev. Aylesworth B. Bell in the South Congregational Church of Rochester, N. Y., has sought to build an order of worship with a certain continuity. For instance here is the service with the musical selections, the hymns and the prayer leading up to the one great theme for the day, "The Glory of the Cross."

OUR WORSHIP

Sunday, October 24, 1926

Morning, 10:30

Special Prayer for Today—O Lord, teach me to re-value the Cross, give me more of the spirit of self-sacrifice, self-denial. Make me kindly in thought, gentle in word, generous in deed. Unto Thee, the God of Love, be glory and praise forever. Amen.

Organ Prelude—"Polonaise in C Minor".....Stebbins

Meditation and Silent Prayer—(Read the prayer above).

Processional Hymn—141, "In the Cross of Christ I Glory."

Call to Worship

Minister—Behold what manner of love the Father hath bestowed upon us.

Congregation—That we should be called the children of God.

Minister—Let us look unto Jesus, the leader and perfecter of our faith.

All—Who, for the joy that was set before Him, endured the cross, that whosoever believing on Him, should have Eternal Life.

Doxology, Invocation, Lord's Prayer, Gloria Patria.

Responsive Reading—85, "The Great High Priest."

Anthem—"Must Jesus Bear the Cross Alone?".....Havens

Scripture Lesson—Gal. 6.

Pastoral Prayer—Choral Response.

Offertory—"In the Cross of Christ, I Glory".....Shelley

Duet—Mrs. Schrader, Mr. Evans

Hymn—147, "Beneath the Cross of Jesus."

Sermon—"The Glory of the Cross."

Hymn—144, "Beneath the Shadow of the Cross."

Benediction.

(The congregation will please be seated for a moment of silent prayer until the sound of the organ.)

Organ Postlude.

SOME BULLETIN POINTERS

Rev. August C. Ernst of Amherst Ohio, prints the outsides of his weekly calendars for several weeks at one time. This makes it possible to have a different set up for each week and at the same time to limit the expense to one impression. It is worth the church printer's notice.

The Circuit Rider comes from the Methodist church of Pascagoula, Mississippi. It is printed on a government postcard and carries the news of the parish. It is one of the most economical ways of news distribution and gets read wherever it goes.

The most attractive bulletin to come to our notice during the month of January comes from the Community Church, Miami Beach, Florida. It is printed on a buff coated stock and a beautiful colored printing of Millet's "The Angelus" is tipped on the front in an attractive printed border. We notice that the print comes from the Ohio Art Company, Bryan, Ohio. The Perry prints will also help ministers who are seeking this. It is not such an expensive arrangement but is mighty effective.

"This bulletin is yours—take it home." This line is printed in black type on the last page of the weekly calendar of the First Methodist Episcopal Church, South, of Jackson, Tennessee. A timely reminder to many folks.

The Year Book and Directory of the First United Presbyterian Church, Oil City, Pa., is a marvel of completeness. The membership is listed alphabetically with the telephone numbers given and then a second listing gives the members by streets and numbers. Such a classification ought to encourage friendliness.

DOING OUR DUTY

"There was once a famous signal given by Lord Nelson, 'England expects every man to do his duty.' Nelson's own lieutenant tells the story: 'His lordship came to me on deck a little before noon and said, 'Mr. Pascoe, I wish to say to the fleet that England confides that every man will do his duty, and you must be quick, because I have another signal to give which is for close action.' I replied, 'If your lordship will permit me to change one word it will be obeyed more quickly. Instead of confides I would suggest expects. You see the word expects is in their vocabulary but confides would need to be explained.' He replied in haste, 'All right, Pascoe, do it at once.' And so the signal was sent flying from the flagship, 'England expects every man to do his duty.' And every man did it. It found an echo in the breast of every sailor. And the battle of Trafalgar was won. It is worth noting too that the last words the great Admiral himself spoke were, 'Thank God I have done my duty.'"—M. J. MacLeod in "When the Morning Wakens"; George H. Doran Company.

Five Noonday Services
12:25 to 12:50
Christ's Sales
Mar-29 to Apr-2
Shubert Theatre
COME + HEAR + BELIEVE
Lutheran Churches (Mo.) Greater Kansas C

Noonday Lenten Services
Daily 12:15 to 12:45
March 22nd to April 2nd
Good Friday, April Second, 12:15-1 o'clock
METROPOLITAN AUDITORIUM
Madison Ave. at 24th St.
Ground Floor
Twelve Minute Addresses
Vocal and Instrumental Music
THE GLORIA TRUMPETERS
COME AND BRING OTHERS

NOONDAY LENTEN SERVICES
AT THE
Palace Theatre
March 24 to April 2
Daily Except Saturday and Sunday
12:15 to 12:45
under auspices of
First Lutheran Church
Stirring Messages
GOOD MUSIC

NOONDAY LENTEN SERVICES
First Lutheran Church
at the
PALACE THEATRE
March 24 to April 2
Daily except Saturday and Sunday
12:15 to 12:45
"THIRTY MESSAGES WITH GOD"
Timely Messages
GOOD MUSIC

You
— regardless of who you may be
— regardless of how you may be dressed
— regardless of how much, or how little, you may think of yourself
(An military purpose: "As You Were")
are invited, earnestly invited to hear the Vital Addresses on
Very Vital Matters by eloquent, ardent speakers at the
NOON DAY Lenten Services
Monday, March 20 to Friday, April 2
12:00 to 12:30 Daily, at
Trinity Lutheran Church
207 Michigan Ave., West Door to Y. M. C. A.
Taken by able speakers—fluently with Dignity—A Daily Christian Service to the Community—Watch the daily papers for the daily messages. And—
Come early and promptly.
Come with a willing mind.
Come with a glad heart.
Come with a pure conscience.
Come with a clean life.
Come with a good will.
Come with a good God in sight.

NOONDAY LENTEN SERVICES
AT THE
PALACE THEATRE
12:15 to 12:45
March 24 to April 2
Daily except Saturday and Sunday
Under auspices of the
First Lutheran Church
TIMELY MESSAGES - - GOOD MUSIC

Lenten Noon Day Services
Each Day 12:05 to 12:25 during
HOLY WEEK
(March 20 to April 2)
Trinity Lutheran Church
207 Michigan Ave., West Door to Y. M. C. A.
SPEAKERS
REV. H. W. PRANGE of Oak Park, Ill. REV. C. WM. BAER of St. Wayne, Ind.
REV. E. A. HAUSER of Milwaukee, Wis. REV. E. F. HAERTZEL of Chicago, Ill.
Come, JUST AS YOU ARE

Illustration, Courtesy American Lutheran.

The development of the noon day meetings have been an interesting part of modern Lenten observances. The Lutheran churches have been foremost in this respect both in the plan of the services and in the publicity methods used to announce the meetings. The illustration shows announcements from various cities of the country.

WOODROW WILSON FOUNDATION OFFERS TWO \$25,000 PRIZES

The Woodrow Wilson Foundation has announced two prizes of \$25,000 each for the two best articles not exceeding 2,500 words each, submitted by a young man and a young woman between the ages of twenty and thirty-five years, on the subject "What Wood-

row Wilson Means to Me." The contest will close on October 1, 1927 and articles should be sent to the Woodrow Wilson Foundation Award, 17 East 42nd street, New York City. In the statement, the Foundation says, "The direct and sole purpose of these awards is to bring to the young people of the United States a closer knowledge of the ideals and principles of Woodrow

Wilson; the ideals which in his written and spoken words he sought to express to the people of his own country and the world. The statement also emphasizes the fact that these prizes are offered solely to induce young people to study and understand Woodrow Wilson's ideals and principles, therefore should not go into biography or eulogy, or anything of that sort.

Three Hour Devotional Service for Good Friday From Noon Until Three O'clock

THE observance of the "three hour devotions" seems to be increasing. The hours are from twelve to three on Good Friday. These are the hours in which Christ hung upon the cross. The old English custom was to toll the church bell very slowly at the conclusion of the service. Some churches may find this advisable.

The program here presented is based largely upon the old English service with some innovations in regard to the hymns used. Those that are not found in the hymnals may well be repeated by the minister. Place is allowed for the minister's meditations on the seven words. These are probably best when personally composed and spoken without notes. There are several good books on the words, however. Two new ones just reaching this office are **THE WORDS FROM HIS THRONE** by Bishop Slattery (\$1.00), and **LENTEN SERMONS** by Walter B. Greenway (\$1.50). Either of these volumes will be suggestive and worth while.

In announcing the service we would suggest that it be made clear that there would be a brief intermission between each part of service. At these periods the worshipers may feel free to enter or to leave. Many people will find it inconvenient to attend during the entire service. We would further suggest that where ever possible that several ministers participate to add to the variety of utterance.

The organ may have a very essential part in the service and should be used during the intermissions. There is also an opportunity for special musical selections appropriate to the day. "The Seven Last Words of Christ," by DuBois, is especially to be recommended. There are many gospel hymns which offer the right sentiment. "There is a Green Hill Far Away," "It Was for Me," and "Before the Cross" are good suggestions.

INTRODUCTION

They crucified him

O COME and mourn with me awhile;
And tarry here the cross beside;
Oh, come, together let us mourn;
Jesus, our Lord, is crucified.

Have we no tears to shed for Him,
While soldiers scoff and Jews deride?
Ah! look how patiently He hangs;
Jesus, our Lord, is crucified!

Seven times He spake, seven Words of Love;
And all three hours His silence cried
For mercy on the souls of men;
Jesus, our Lord, is crucified!

Oh, Love of God! Oh, sin of man!
In this dread act your strength is tried,
And victory remains with Love:
For Thou, our Lord, art crucified!

Let us pray

OUR Father, who are in heaven.
Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

DIRECT us, O Lord, in all our doings, with Thy most gracious favor, and further us with Thy continual help: that in all our works begun, continued, and ended in Thee, we may glorify Thy Holy Name, and finally, by Thy mercy, obtain everlasting life; through Jesus Christ our Lord. Amen.

Hymn

COME gracious spirit, heavenly Dove,
With Light and comfort from above;
Be thou our Guardian, Thou our Guide,
O'er ev'ry thought and step preside.

The light of truth to us display,
That we may know and choose the way;
Plant holy fear in every heart,
That we from God may n'er depart.

Lead us to Christ, the living Way,
Nor let us from His pastures stray;
Lead us to holiness, the road
That we must take to dwell with God.

Lead us to heaven that we may share
Fullness of joy for ever there;
Lead us to God our final rest,
To be with Him forever blest.

THE FIRST WORD

"Father, forgive them, for they know not what they do."

"Is it nothing to you, all ye that pass by? Behold and see if there is any sorrow like unto my sorrow."

Hymn

ALAS and did my Savior bleed?
And did my sov'reign die?
Would He devote that sacred head
For such a worm as I?

Was it for crimes that I have done
He groaned upon the tree?
Amazing pity, grace unknown,
And love beyond degree.

Well might the sun in darkness hide,
And shut his glories in,
When Christ, the mighty maker died,
For man, the creature's sin.

But drops of grief can n'er repay
The debt of love I owe:
Here Lord I give myself to Thee,
'Tis All that I can do.

THE MEDITATION

Silent Meditation and Prayer

ALMIGHTY and everlasting God,
Who hatest nothing that Thou hast made, and dost forgive the sins of all those who are penitent; create and make in us new and contrite hearts, that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

O LORD, Who hast taught us that all our doings without charity are nothing worth; send Thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee. Grant this for Thine only Son Jesus Christ's sake. Amen.

O MOST Beloved Lord Jesus Christ, Who for love of me didst suffer agonies on the Cross, that Thou mightest by Thy sufferings pay the debt of my sins; and even in that hour of Thy Passion didst pray for my pardon from God's eternal justice, have mercy on all Christians in the hour of death, and on me in my last agony. Through the merits of Thy most precious Blood, shed for our salvation, give me a true and deep sorrow for my sins, and grant that at the hour of my death I may in peace and confidence breathe out my soul into the bosom of Thine Infinite Mercy. Amen.

INTERMISSION

THE SECOND WORD

"Today shalt thou be with me in paradise."

"Lord remember me."

Hymn

O THOU from whom all goodness flows,
I lift my heart to Thee;
In all my sorrows, conflicts, woes,
Dear Lord, remember me.

When on my aching burdened heart,
My sins lie heavily,
Thy pardon grant, Thy peace impart;
In love remember me.

When trials sore obstruct my way,
And ills I cannot flee,
O let my strength be as my day:
For good, remember me.

If worn with pain, disease, and grief,
This feeble frame should be,
Grant patience, rest, and kind relief;
Hear and remember me.

And oh, when in the hour of death
I own Thy just decree,
Be this the prayer of my last breath,
Dear Lord, remember me.

Reading: Psalm xxxii.

THE MEDITATION

Let us pray

O HOLY Jesus, Who of Thine infinite goodness, didst accept the conversion of a sinner on the Cross; open Thine eye of mercy upon this Thy servant, who desireth pardon and forgiveness, though my latest hour I turn to Thee. Renew in me whatsoever hath been decayed by the fraud and malice of the devil, or by my own carnal will and frailness. Consider my contrition; accept my repentance; and forasmuch as I put my full trust only in Thy mercy, impute not unto me my former sins, but strengthen me with Thy blessed Spirit; and when Thou art pleased to take me hence, take me unto Thy favor. This I beg through Thy merits, O Lord, my Saviour and my Redeemer. Amen.

ALMIGHTY and everlasting God, Who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve, pour down upon us the abundance of Thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask but through the merits and mediation of Jesus Christ, Thy Son, our Lord. Amen.

O MOST Beloved Lord Jesus Christ, Who for love of me didst suffer agonies on the Cross, and Who with such readiness and loving kindness didst reward the faith of the penitent thief, when in the midst of Thy humiliation he acknowledged Thee to be the Son of God. O Thou Who hadst mercy on him, and didst promise him to be with Thee in Paradise, have mercy on all Christians at their death, and on me in my last agony. Through the merits of Thy most precious Blood give me such firm and unwavering faith in Thee that my faith may not be shaken by any suggestion of the devil, and that I may attain to dwell with Thee in Paradise. Amen.

INTERMISSION

THE THIRD WORD

"Behold Thy son . . . behold thy mother."

"Now there stood by the cross of Jesus, His mother and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene, and the disciple whom he loved."

Hymn

SWEET are the moments rich in blessing,
Which before the cross we spend;
Life and health and peace possessing,
From the sinner's dying friend.

Here we rest in wonder viewing
All our sins on Jesus laid;
Here we see redemption flowing
From the sacrifice he made.

Here we find the dawn of heaven,
While upon the cross we gaze;
See our trespasses forgiven,
All our songs of triumph raise.

O that near the cross abiding,
We may to the Savior cleave;
Naught with him our hearts dividing,
All for him content to leave.

Reading: Psalm xxxviii

THE MEDITATION

Let us pray

WE beseech Thee, O Lord, pour Thy grace into our hearts; that as we have known the incarnation of Thy son Jesus Christ by the message of an angel, so by His cross and passion we may be brought into the glory of his resurrection; through the same Jesus Christ, our Lord. Amen.

O ALMIGHTY God, Who hast knit together Thine elect in one communion and fellowship, in the mystical body of Thy Son, Christ our Lord; grant us grace so to follow Thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which Thou has prepared for those who unfeignedly love Thee; through Jesus Christ our Lord. Amen.

O MOST Beloved Lord Jesus Christ, Who for love of me didst suffer agonies on the Cross, and forgetful of Thine own sufferings in Thy care for Thy Blessed Mother didst commend her to the love of Thy beloved disciple, and thus leave us such an example of Thy love, have mercy on all Christians at their death, and on me in my last agony. Preserve ever in my heart a firm hope in the infinite merits of Thy most precious Blood, that I may be a partaker of Thy love, and through Thee may be saved from the eternal misery which my sins have deserved. Amen.

INTERMISSION

THE FOURTH WORD

"My God! My God! Why hast thou forsaken me?"

"Surely he hath borne our griefs and carried our sorrows."

Hymn

O COME and mourn with me awhile;
O come ye to the Savior's side;
O come, together let us mourn;
Jesus, our Lord is crucified.

Have we no tears to shed for Him,
While soldiers scoff and Jews deride?
Ah! Look how patiently he hangs;
Jesus, our Lord is crucified.

O love of God! O sin of man!
In this dread act your strength is tried;
And victory remains with love;
For He, our Love is crucified.

Reading: Psalm ii

THE MEDITATION

Let us pray

WE humbly beseech Thee, O Father, mercifully to look upon our infirmities; and, for the glory of Thy Name, turn from us all those evils that we most justly have deserved; and grant that in all our troubles we may put our whole trust and confidence in Thy mercy, and evermore serve Thee in

holiness and pureness of living, to Thy honor and glory; through our only Mediator and Advocate, Jesus Christ our Lord. Amen.

O GOD, the protector of all that trust in Thee, without Whom nothing is strong, nothing is holy; increase and multiply upon us Thy mercy; that, Thou being our ruler and guide, we may so pass through things temporal that we finally lose not the things eternal. Grant this, O Heavenly Father, for Jesus Christ's sake, our Lord. Amen.

O MOST Beloved Lord Jesus Christ, Who for love of me didst suffer agonies on the Cross, and, adding suffering to suffering, didst endure with infinite patience, not only Thy many bodily tortures, but the most heavy affliction of spirit through being forsaken by Thy Eternal Father, have mercy on all Christians at their death, and on me in my last agony. Through the merits of Thy most precious Blood, give me grace to bear with true patience all the sufferings of my last agony, that so uniting them with Thine, I may be a partaker of Thy glory hereafter. Amen.

INTERMISSION

THE FIFTH WORD

"I thirst."

"My soul thirsteth for Thee; my flesh longeth after Thee; in a barren and dry land where no water is."

Hymn

WHEN I survey the wondrous Cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it Lord that I should boast,
Save in the death of Christ my God;
All the vain things which charm me most,
I sacrifice them to His Blood.

See from His head, His hands, His feet,
Sorrow and love flow mingled down!
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown.

Were the whole realm of nature mine,
That were a tribute far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

Reading: Psalm cii

THE MEDITATION

Let us pray

O ALMIGHTY God, Who alone canst order the unruly wills and affections of sinful men; grant unto Thy people, that they may love the thing which Thou commandest, and desire that which Thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. Amen.

O GOD, Who has prepared for those who love Thee such good things as pass man's understanding; pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire; through Jesus Christ our Lord. Amen.

(Continued on Next Page)

O MOST Beloved Lord Jesus Christ, Who for love of me didst suffer agonies on the Cross, and Who, to all Thy shame and all Thy sufferings, wouldst if needful willingly have added yet more, so that all men might be saved; since all the torments of Thy Passion did not allay the thirst of Thy tender Heart, have pity on all Christians at their death, and on me in my last agony. Through the merits of Thy most precious Blood enkindle in my heart such a fire of Thy love that I may thirst for Thy glory here, and with earnest longings desire to be united to Thee hereafter throughout the ages of eternity. Amen.

INTERMISSION

THE SIXTH WORD

"It is finished."

"He said It is finished: and he bowed his head, and gave up the ghost."

Hymn

"TIS finished; so the Savior cried,
And meekly bowed his head and died:

'Tis finished; yes the work is done,
The battle fought, the victory won.

'Tis finished: all that Heaven decreed
And all the ancient prophets said,
Is now fulfilled, as long designed,
In Me, the Savior of mankind.

'Tis finished: Aaron now no more
Must stain his robes with purple gore;
The sacred veil is rent in twain,
And Jewish rites no more remain.

'Tis finished; this my dying groan
Shall sin of every kind atone;
Millions shall be redeemed from death
By this, my last expiring death.

Reading: Psalm cxxx.

Let us pray

O GOD, Holy Ghost, Sanctified of the Faithful, visit, we pray Thee, this congregation with Thy love and favor; enlighten their minds more and more with the light of the everlasting Gospel; graft into their hearts a love of truth; increase in them religion; nourish them with all goodness; and of Thy great mercy keep them in the same, O blessed Spirit, Whom with the Father and Son together, we worship and glorify as one God, world without end. Amen.

ALMIGHTY and merciful God, of Whose only gift is cometh that Thy faithful people do unto Thee true and laudable service; grant we beseech Thee, that we may so faithfully serve Thee in this life, that we fail not to attain Thy heavenly promises; through the merits of Jesus Christ our Lord. Amen.

O MOST Beloved Lord Jesus Christ, Who for love of me didst suffer agonies on the Cross, and from that Throne of Truth didst announce the completion of the work of our Redemption, through which from being children of wrath we have become children of God and heirs of eternal life, have pity upon all Christians at their death, and on me in my last agony. Through the merits of Thy most precious Blood detach me entirely from love of the world, and from love of self, and from all creatures, and at the moment of my

death enable me to offer to Thee the sacrifice of my life, and to seek from Thee the pardon of all my sins. Amen.

INTERMISSION

THE SEVENTH WORD

"Father into Thy hand I commend my spirit."

Hymn

I MUST needs go home by the way of the cross,
There is no other way but this;
I shall ne'er get sight of the gates of light,
If the way of the cross I miss.

CHORUS

The way of the cross leads home,
The way of the cross leads home;
It is sweet to know as I onward go,
The way of the cross leads home.

I must needs go on in the blood sprinkled way,

The path that the Savior trod,
If I ever climb to the heights sublime,
Where the soul is at home with God.

Then I bid farewell to the way of the world,

To walk in it evermore;
For my Lord says "Come," and I seek my home,

Where he waits at the open door.

Reading: Psalm cxlii

THE MEDITATION

Let us pray

O GOD, Whose days are without end, and Whose mercies cannot be numbered; make us, we beseech Thee, deeply sensible of the shortness and uncertainty of human life; and let Thy Holy Spirit lead us through this vale of misery, in holiness and righteousness, all the days of our lives: that, when we shall have served Thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious and holy hope; in favor with Thee our God, and in perfect charity with the world. All which we ask through Jesus Christ our Lord. Amen.

GRANT, O Lord, that as we are baptized into the death of Thy Blessed Son, our Saviour Jesus Christ, so by continual mortifying our corrupt affections may be buried with Him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for His merits, Who died, and was buried, and rose again for us, Thy Son Jesus Christ our Lord. Amen.

O MOST Beloved Lord Jesus Christ, Who for love of me didst suffer agonies on the Cross, and Who, to complete so great a sacrifice, didst accept the will of Thy Father, by resigning Thy Spirit into His hands, and bowing Thy Head and dying; have mercy on all Christians at their death, and on me in my last agony. Through the merits of Thy most precious Blood give me in my last moments an entire conformity to Thy Divine Will, so that I may be ready to live or die, as it shall best please Thee, desiring nothing but that Thy holy will should be done in and by me. Amen.

CONCLUDING MOMENTS

Hymn

MUST Jesus bear the cross alone,
And all the world go free?
No, there's a cross for ev'ry one,
And there's a cross for me.

The consecrated cross I'll bear,
Till death shall set me free,
And then go home my crown to wear,
For there's a crown for me.

Upon the crystal pavement, down
At Jesus' pierced feet,
Joyful, I'll cast my golden crown,
And his dear name repeat.

O precious cross! O glorious crown!
O resurrection day!
Ye angels from the stars come down,
And bear my soul away.

BENEDICTION

THE God of peace who brought again from the dead our Lord Jesus Christ, the great shepherd of the sheep through the Blood of the everlasting covenant; make you perfect in every good work to do His will, working in you that which is well pleasing in His sight; through Jesus Christ, to Whom be glory forever and ever. Amen.

SECURING PUPILS BY POST-CARD

The religious education committee of the Community Church, Park Ridge, Illinois, has attempted to secure the name of every available child for Sunday school attendance by sending out a double return envelope to the church members. One of the cards carries the following announcement:

Dear Friend:

Community Sunday School asks your cooperation. We want the names of every child under four years of age who may some day come to our Sunday School. Send any names you know in your block or on your street unless the parents are connected with some other church. We will investigate. The Religious Education Committee must have this information to plan their work for the coming years. Tear off the attached card and mail it right away. Thank you!

Yours sincerely,

E. B. Orr,

George L. Chindahl.

Rev. O. F. Jordan.

The attached post card addressed to the pastor and the back left blank for the names which may be sent the committee. It will be noticed that this plan is to secure the names of the very young children for the future growth of the school.

REMEMBER THE "C"!

The Rev. Henry Howard, pastor of the Fifth Avenue Presbyterian Church, in New York City, in an address at the annual dinner of the city Y. M. C. A., warned against forgetting what the "C" in Y. M. C. A. stands for. "We want men who can stand for that third letter," he said. "For every man we have got into the Kingdom of God through giving him a sandwich, we have ten men who are able to furnish their own food and clothing through having come into the Kingdom."

ILLUSTRATIVE DIAMONDS

Selected by Rev. Paul F. Boller

THE DIFFERENCE BETWEEN A HOUSE AND A HOME

"A house may be destroyed, but no power on earth can destroy a true home. Not even death itself can sever the happy relations of hearts joined together in this sacred fellowship.

"I read the other day that the beautiful home of so and so had been completely destroyed by fire, but such a statement could not be strictly true; fire cannot destroy a home. It may completely destroy the house that shelters the home, but not the home itself. Many a man has looked upon the smoldering ruins of his house and thought of the priceless things consumed and gone forever, but gathering his loved ones in his arms, he has been able to say, 'Thank God, our home is not destroyed'; and taking them, together with all those sacred memories which the ruined house once sheltered, he moves into another house and there re-establishes his home. The house has been destroyed, but the home is still intact.

"It takes more than fire to destroy a true home; there is only one calamity that can ruin a home—the death of love. When love dies, the home is in ruins, and all the material riches, successes, and pleasures of life cannot supply what has been lost."—D. W. Ferry in "Back to the Home"; George H. Doran Company.

FRIENDSHIP THAT NEVER FAILS

"A friend calling upon Alexander Proctor in his feeble years found the aged minister and saint sitting in his big chair out on the lawn, alone. The visitor remarked sympathizingly, 'You must be very lonely these days, since you are unable to preach and visit among your friends.' 'No, no,' replied the good man, 'while I cannot work any more or even go out among my friends, yet I am not lonely; I just sit here through the long hours on the green grass, under the spreading trees, and talk with God and God talks with me.'

"It is our high privilege to know God; to walk with Him and talk with Him; to feel the throb of His heart and the touch of His hand and the thrill of His presence. And no greater need confronts our busy age, with its crass materialism and tyranny of things, than that we who are children of the light shall enter into this deeper experience of fellowship with the Divine, for herein alone is peace and satisfaction of soul."—John J. Castleberry in "The Soul of Religion."

THE FATHER WAS NOT RELIGIOUS

"A man said to me the other day: 'I never realized until recently what it meant to me to have a home where father was not religious.' The children were gathered home for the funeral service of the father. The minister who had been called in was not very

THERE IS A GREEN HILL

There is a green hill far away,
Within a city wall,
Where the dear Lord was crucified,
He died to save us all.

We may not know, we cannot tell,
What pains He had to bear;
But we believe it was for us
He hung and suffered there.

He died that we might be forgiven,
He died to make us good,
That we might go at last to heaven,
Saved by His precious blood.

well acquainted with the family, so he asked the son: 'Was your father a Christian? Was he a member of the church?' And the son said: 'I would have given anything in the world if I could have answered: "Yes, father was a Christian; he was a member of the church."'

"Some day, fathers, some one in your family will be asked that same question by the minister who is called in to preach your funeral sermon. Will your son be able to say: 'Yes, father was a Christian. It was he who led me to Christ. He lived the Christian life in all its beauty and in its simplicity and in its truthfulness before me. He set us an example of the Christian life.'"

—Sermon in The Continent, July 24, 1924.

MAN IS INCURABLY RELIGIOUS

"Why does the sweet babe, born an hour ago, reach out its tiny hands towards its mother's breast for nourishment—who told it to do so? Why does the carrier pigeon, taken a thousand miles away and released, return straight to its former home as if guided by some invisible angel—who gave it this instinct and endowed it with such accuracy of flight? Why does the soul of man, lying amid the wreck of its own undoing, yet crave communion with the Eternal, like the flower that ever turns toward the light? Augustine answered the question, 'We came forth from God and we shall be homesick until we return to Him.' Likewise Sebastian asking, 'Why am I religious?' in childlike naivete declares, 'Because I cannot help it'—and then he goes on in classic, convincing phrases to argue that man is universally and incurably religious. Surely God has stamped His Being upon our being, and there is something within us that cries out for Him even as 'the heart panteth after the water brooks.' It is the Infinite speaking with inarticulate voice to the finite."—John J. Castleberry in "The Soul of Religion"; Fleming H. Revell Company.

THE INFLUENCE OF A NOBLE LIFE

"Stanley went in search of Livingstone in the heart of Africa at the call of James Gordon Bennett of The New York Herald. He was a godless reporter, knowing and caring nothing about religion. When he found Livingstone he said, 'He must be daft, to waste his life here among these savages when he might be feted and honoured in the world's capitol.' But constant association with a man who had enthroned Christ as his Lord so moved the wicked reporter that, though Livingstone never broached the matter of religion, Stanley yielded his life to Livingstone's Christ and found in the jungle in the life of a consecrated man what he had missed in the crowded street.

"In all ages there has been an unceasing influence for good which has surrounded a noble life. The very 'shadow of Peter passing by' has had healing in it. When Phillips Brooks walked down Newspaper Row of a Monday morning the reporters said that the sun shone, even if it had been cloudy before. The Shunammite woman was fain to have a chamber on the wall for the prophet of God, for she said, 'I perceive that this is a holy man of God who passeth by us continually.'"

Charles L. Goodell in "Motives and Methods in Modern Evangelism"; Fleming H. Revell Company.

YOUTH AND THE CHURCH

"But there are multitudes of our youths who never darken the door of any church, chapel or synagogue. They are mostly the children of indifferent or entirely Godless parents and are growing up pagans in a nominally Christian land.

"Dr. William J. Cox, rector of St. Andrew's Protestant Episcopal Church, Philadelphia, who is reputed to have made a study of the relation between crime and the ethical instruction given in the public schools of various American cities, is quoted as saying: 'Out of 55,000 persons below the age of sixteen who have passed through the hands of the police, fewer than one-sixth have even heard of the Ten Commandments. In a New York high school with 1,985 pupils, when a test was given and they were told to write anything they knew about the Ten Commandments, only 434 were able to write anything at all.'

"Mr. Albert B. Hines, director of the Boys' Club of New York, asserts that 80 per cent of the crime in this country is committed by men and boys who have no religious training.

"Judge Fawcett of Brooklyn, is quoted as saying: 'In five years I have had 2,700 boys before me for sentence. I found that not one of them was a regular Sunday school attendant.'"

—D. W. Ferry in "Back to the Home"; George H. Doran Company.

A PICTURE OF A DEAD CHURCH

"I have read of an artist who was requested to paint a picture of a dead church. He put on canvas a magnificent Gothic structure, its inside most elaborately and ornately furnished; all its appointments luxurious; its minister splendidly robed and its choir beautifully gowned. The people entering the church were portrayed as of the most elite. The audience seated in the pews were of the most fashionable sort. It was without doubt a most extraordinary church, congregation, minister and choir—well satisfied, well equipped. In the vestibule of the church, facing each person who entered, he had placed a collection box. Over the slot to receive the offering of the worshipers he put the words 'Missionary Offering'—and then, he painted a spider's web, unbroken, covering the slot. That was the artist's idea of a dead church—a church that had no missionary, no open door policy. Is the church to which you belong an 'Open Door' church? Are you an 'Open Door' Christian?"—William Evans in "Christ's Last Message to His Church."

STANDING YOUR GROUND

"The following story is told about Henry Ward Beecher as a boy:

"The teacher in the school he attended asked a boy a question which the boy answered. Apparently the teacher was much incensed at the answer and cried testily: Sit down! The abashed boy sat abruptly down. Several boys were asked the same question and gave the same answer and promptly became confused when the teacher voiced his unexplained disapproval.

"Finally Beecher was called and gave the same answer as the other boys. Sit down! roared the teacher. But Beecher held his ground and insisted that the answer was correct. For a few moments the teacher stormed at him, but seeing Beecher obdurate and convinced, he smiled and said: Well, boys, you were all correct, but Beecher was the only one sure enough to stand up for it.

"Let no one falter," said Lincoln, 'who thinks he is right.' It is important not only to give the right answer but to stick to it through thick and thin."—Henry and Tertius Van Dyke in "Light My Candle."



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A Pray It Through

THIS plan for a campaign is one worked out by Rev. A. K. MacRae of Northville, Michigan. Mr. MacRae is a member of the Church Printer's League and the printing was done on his own Kelsey press.

He begins with a prayer list. One side of the card contains spaces for names. On the other side is the outline of a sermon which is preached as the opening gun in the endeavor.

FIRST WEEK

PRAY PRESS IT THROUGH POWER IS THINE

PRAY without ceasing.—I Thes. 5:17. I PRESS toward the mark for the prize of the high calling of God in Christ Jesus.—Phil. 3:14. Ye shall receive POWER, after that the Holy Ghost is come upon you and ye shall be witnesses unto me.—Acts 1:8. Seven Conditions of Acceptable Prayer

I. IN CHRIST'S NAME. Whatever ye shall ask the Father in my name He will give it you.—John 16:33.

II. IN FAITH. Without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that he is a rewarder of them that diligently seek Him.—Heb. 11:6.

III. IN SINCERITY. If my people, which are called by my name, shall humble themselves, and pray, and turn from their wicked ways, then will I hear from Heaven.—2 Chr. 7:14.

THIRD WEEK—MY EVANGELISTIC PLEDGE

I will personally see the following persons and invite them to unite with the church and will return signed A. M. cards to the pastor.

Name	Remarks

Signed _____

The third week an attempt is made to make up a definite list of prospective members, using the results of the prayer cards. Each worker is given four applications for membership cards and signs a pledge agreeing to invite four definite individuals to unite with the church. In the plan which is used at Northville this personal campaign is considered as preliminary to the visit of the evangelist who comes on in the fourth week.

A week or so before Easter the final effort is made by mailing out the "Easter Call" letters under first class postage. Mr. MacRae says that the results more than justify the careful planning and personal service in this campaign.

IV. IN RIGHTEOUSNESS. The eyes of the Lord are over the righteous, and His ears are open to their prayers: but the face of the Lord is against them that do evil.—Psa. 3:12.

V. IN HUMILITY AND PATIENCE. I waited patiently for the Lord; and He inclined unto me, and heard my cry.—Psa. 40:1.

VI. CONFESSION AND FORGIVENESS. When ye stand praying, forgive, if ye have aught against any; that your father also which is in Heaven may forgive you your trespasses.—Mark 11:25.

VII. PERSEVERANCE. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance.—Eph. 6:18.

The second week the home prayer meetings begin. The hosts are given the following cards to hand out to their neighbors and friends.

PRAY PRESS IT THROUGH POWER IS THINE

PRAY without ceasing.—I Thes. 5:17. I PRESS toward the mark for the prize of the high calling of God in Christ Jesus.—Phil. 3:14. Ye shall receive POWER, after that the Holy Ghost is come upon you and ye shall be witnesses unto me.—Acts 1:8.

Some friends plan to meet at our home next _____ at 7:30 p. m. for prayer and meditation. Will you meet with us? You will not be asked to take any part but we hope you will feel led to do so.

WHAT IS A TRAVELETCH?

Dr. H. Samuel Fritsch of the Hough Avenue Congregational Church of Cleveland, Ohio, recently returned from abroad. For the evening services he has been announcing traveletches (is this the right plural). Here is an analysis of one of them.

Sitting on Top of the World.

"When do we eat?"

They Tell of William Tell.

Swiss Independence Day.

The Lion of Lucerne.

Woodrow Wilson Avenue.

Swiss Watches and Watching the Swiss.

We Shiver in Snow in July.

Through the Simplon Tunnell.

O How I Miss My Swiss!

The Cross has a message for you. Blessed is he that hath ears which hear.

ASK DR. BEAVEN

Question—Should the financial committee of a church have charge of the current expenses and benevolences, or simply of the current expenses?

Answer—If it is the financial committee of the church, it should represent both causes in which the church is interested.

In any given church the trustees are usually the body to whom is committed responsibility for raising the current expenses; the deacons or elders, or other like body, usually have committed to them the raising of the benevolences or missionary money. It would be proper for the board of trustees to have a financial committee which was simply interested in the current expenses, and for the elders or deacons to have a committee simply interested in benevolences, but if it pretends to be a church financial committee it should represent both sides of the church's interest.

My advice is that the trustees should have a committee on finance that would prepare and recommend the current expense budget; the deacons or elders a committee on finance that would prepare and recommend a budget for benevolences; that these committees of the two official boards of the church should constitute a joint finance committee and should be given power to make a joint and unified recommendation to the church for the double budget and the entire finance committee act as a committee to secure the underwriting of both of these budgets in the simultaneous campaign.

I do not believe in a finance committee running a campaign for current expenses at one time and for benevolences at another, nor in the trustees getting all that they want first and then the benevolences taking what is left.

Again, I do not believe in a finance committee that acts independently of, or superior to the boards of the church. It has been my observation that the regular official boards of the church, if they are to be of value, must have authority and they tend to resent a finance committee that usurps their authority or places demands upon them that they have not had an opportunity to discuss.

This whole difficulty is avoided when the finance committee is composed of the united finance committees of the different boards. Our custom here is to have the different groups that are to be represented in a united church budget bring their bequests before a joint church finance committee which is constituted as suggested above. These are discussed, adjusted and framed into a suggestive budget. This, when completed, is then referred to our joint boards, in our church the trustees, deacons and deaconesses, for further discussion, and if approved they recommend it to the church. If adopted by the church, it is subscribed in a canvass which is carried on for both objects simultaneously.

Question—Do you believe that ministers should wear clerical garb that distinguishes them from the laity?

Answer—I realize in answering this question that my answer is prejudiced by my experience and the custom of my denomination. I understand that an English clergyman in this country who has for several years worn lay garb and who, in England, for a number of years before that wore the clerical garb, states that he has not found enough advantage to him in wearing the lay garb to offset what he believes he has lost by not wearing the clerical garb. He contends that when he wears the clerical garb it is an invitation to those who desire the comforts and aid that a minister can give, to approach him.

Never having worn clerical garb for ordinary street purposes I am not able to comment upon that side of it. Others are better qualified to put up these arguments than am I. Personally, I prefer to appear on ordinary occasions in clothing that corresponds with that worn by my fellow men of other professions, for that occasion.

Question—I have seen some ministers who apparently have a great gift for remembering names. Is it possible to cultivate this and if so how should a person go about it?

Answer—It certainly is of immense value to a minister to remember names. There is a sense of friendliness that comes with the ability to call people by name that cannot be achieved by any other method, and, on the other hand, everyone of us can see the handicap and embarrassment of not being able to remember people's names when we meet them.

I have seen ministers give the hand of fellowship to members, or marry couples, or stand in relationships to people where you would normally expect that they would know the names of the people, but the impression given was that they were practically utter strangers to each other. The depressing effect of this situation is obvious and the condition ought to be avoided.

Memory certainly is one of the assets that a minister can develop. The key to its development is largely, use. If we make ourselves remember, we develop the further facility for remembering. If we refuse to make our memories work, they become careless or slovenly. A most interesting article on memory is one found in the December 1926 issue of the American Magazine. It comments upon Dr. Roscoe Pound of the Harvard Law School and his remarkable ability to remember material which he has collected.

I am not in a position to recommend one memory system more than another. My own memory system is simple. It consists of first the attempt to force myself when I meet a person, to speak the name as clearly as possible. I spell

it, if need be, in order to see the name before my mind's eye when I say it; further, when the name is spoken, to associate the person with some particular thing, either the house in which he lives, some group of which he is a part, the business in which he is engaged, or some other particular or peculiar association. I attempt to avoid allowing other people to tell me this name or allow the person himself to tell me his name when I meet him again, even when it is embarrassing for me and almost impossible to recall it. When I get up to give the hand of fellowship to a group entering the church I take no aids to memory but force myself to remember each name and call it as I come to the people. I don't say that I never fail, but not more than once in six times and I have called the names of 98 people in one group of new members without being mistaken on one. These are commonplace suggestions but they have worked for me and are as good as I can suggest.

Question—Can the church today omit the recreational program and leave that to the Y. M. C. A. theatrical clubs, public schools and other such community organizations?

Answer—Any final answer for any given church would have to depend partly upon its location. In a general way I should answer the above question "no." While well planned recreational programs are very often offered by the institutions referred to above, I am convinced that the church enters this field not simply to meet the need of the child, but to effect a method of contact with the child that can be utilized for other purposes. If the church were to fail to offer its boys and girls and young people any recreational facilities, it would be losing one of its greatest opportunities to get in touch with them and indicate its sympathy with their normal interests.

I do not believe the church should try to compete with these other institutions in trying to provide high priced paraphernalia for specialized types of recreation such as swimming pools, bowling alleys, etc., unless the church is going to supervise them as carefully and maintain them on as high grade a plane as the commercialized organizations with which it competes. Its very failure to do so may bring on it more criticism than its service will bring commendation. But I contend that every church should be equipped with some sort of a social room and enough rough apparatus so that it can offer to its young people a good place for games of the mass type and such other forms of simple recreation as basketball, indoor tennis, setting up exercises for scout work and other things of that type. It may be that a given church does not have to do this in order to meet the need, but I feel certain it would be losing an opportunity by not doing it.

The Fall of the Twin Giants*

A Sermon to Children

By Alexander Crow, Albany, West Australia

Christ our Passover is sacrificed for us.
1 Cor. v. 7

LITTLE ALICE had been learning her text for Sunday School, and her brow was puckered up in a puzzled frown, which she always wore when she didn't quite understand a thing.

"Mother," what does sac—ri—ficed mean?"

"Oh, my dear, smooth out these puckers and I'll tell you a story," and she passed her hand over the funny little wrinkled forehead, until smiles took the place of puckers. This is the story which her Mother told Alice, to explain what "sacrificed" means. . . .

"Once, two big Karri trees stood on this little hill, one near where the house now stands. That is the stump of it in the garden. The other was down by the river."

"We were proud of our two big beautiful trees; they towered over all the others, and people used to come a long way to see them. We called them 'the twin giants.'"

"At first, Father put up a little shack for us to live in, but after a while when he had got some land cleared and crops growing, he built this home. Two neighbors from over the river came to help him. They cut down one of our 'twin giants' and split it up into boards for the walls and shingles for the roof, and sawed planks and rafters and beams out of it, and built the whole of this house out of that one tree.

"Oh, I was sorry when I saw that great tree fall, it's beautiful proud head come crashing to the ground, I nearly cried.

"But now we have our home; and when we are sitting round the fire in the winter, and you are lying cosy in bed, and we hear the wind and rain beating on the roof, I remember that it was the death of our giant that gave us our home. It was sacrificed to give us a home.

"And we lost our other giant also. Two years ago there was a fearful storm of wind and rain. The river came down in a flood. The bridge on the road half a mile down the river was battered to pieces by great logs which the water brought down and hurled against it. The wind blew a hurricane all night, and in the morning our other giant Karri was gone.

*From a volume "Gum Leaves" to be published by the George H. Doran Company.

"Oh, what a pity," we cried.

But oh, how glad we were about that fallen tree before many days passed. You got sick, and we wanted the Doctor. We needed food also. But the bridge was gone, how were we to get to the township on the other side of the river?

"Our giant saved us, for he had fallen across the river. Father and Jack went across on his great fallen trunk, and brought the Doctor back the same way. And, until the bridge was built again, we always crossed on the fallen tree. Later Father and Jack adzed off the round top of the trunk, and made a flat bridge of it, and put a railing on each side; and now you have a short track to school, and you can even ride over on Billie your pony.

"By the sacrifice of our two giant trees we have our home and our bridge.

"And Jesus gave Himself a Sacrifice for us, to build a bridge over which we can go to God. People couldn't get to God before Jesus came and lived and died. All that they could do was to worship Him from afar. But now we can come close to God, our Father, through Jesus.

"And Jesus sacrificed Himself to give us a home in the heart of God. Since Jesus lived and died we know that God loves us like a Father, and we can find rest and shelter in His love, as we do in a home.

"Like our two giant trees Jesus was sacrificed to give us a bridge and a home."

"I see," said Alice, and ran off to Sunday School, crossing the river by the bridge which was made by the fallen tree.

THE ELEVEN

The day was not ended when Judas betrayed
For close by the Master were eleven who stayed.

One half billion Christians—a triumphant throng
Are giving the challenge—let eleven be strong.

Go cheer the faint-hearted. Tell the story anew,
Light the candle of confidence, for eleven were true.

Our church spires far reaching—ever in sight
Are silent reminders that eleven were right.

Don't tell them of Judas—sin-tossed and dismayed
Take the message victorious of eleven who stayed.—Mrs. R. W. Howes.

CHRISTIANITY EXEMPLIFIED BY GANDHI

"Somebody has said our churches are made up of people who would be equally shocked to see Christianity doubted or put into practice. Mahatma Gandhi, perhaps the greatest soul in India today, has said, 'I would suggest first that all of you Christians, missionaries and all, must begin to live more like Christ. If you will come to us in the spirit of your Master, we cannot resist you. I would suggest that you must put your emphasis upon love, for love is the center and soul of Christianity.' He did not mean love as a sentiment but love as a working force, the one real power in a moral universe.

"Dr. Jones in his 'The Christ of the Indian Road' says, 'A former, fiery opponent of Christianity said, 'I never understood the meaning of Christianity until I saw it in Gandhi.' It will never do for Christians to have it said that the principles of Jesus are better exemplified by those they call heathen than by themselves."—Charles L. Goodell in "Motives and Methods in Modern Evangelism."

THE PURSUIT OF PLEASURE

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A Sermon by Rev. George W. Truett, First Baptist Church, Dallas, Texas

"For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise . . . from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?"
Esther iv. 14.

THE book of Esther is probably not widely read and yet it is a story of surpassing interest and instructiveness. There is in it much to shock you, just as there probably would be in the history of any capital or any court of any country of the world. Superficial readers of the Bible sometimes start back at what they find in the Bible. The Bible tells the truth, the whole truth. There is no veneer about the Bible. It does not gloss over and seek to cover defects. The Bible pictures humanity just as it is. And in this old-time story that centers about Queen Esther, much as there is in it to shock us, yet there is very much in it to teach us and to inspire us for the highest and best.

The account given in the book of Esther goes far back in Bible history to the time when the Jews were in exile, scattered afar over all the countries of the East, and the plot for the story of Esther was laid in Shushan, the capital of the kingdom of Persia. Esther was the relative of a good man named Mordecai. She was an orphaned Jewess, and Mordecai, her guardian, was as a father to her, as devoted to her, indeed, as she was to him. By a remarkable combination of circumstances this beautiful woman was promoted to be the queen of the great kingdom of Persia. She was chosen as the wife of Ahasuerus, the coarse and drunken and debauched king. She was elevated to the highest place, that of queen in the king's palace. About the time of her elevation, one Haman was also elevated to a place of great prominence in the affairs of state. He was made the right hand man of King Ahasuerus. He was next to the king himself in the management of the kingdom. In such position of state, Haman had a difficulty with Mordecai, the relative of Queen Esther. The difficulty arose because Mordecai, a devout Jew, refused to bow down to Haman, a pagan, and not only pay him respect by bowing down, but also by worshiping him. Some of the old-time kings did not at all object to their subjects worshiping them.

Probably some of them would not object now.

But Mordecai refused to bow to Haman. Mordecai bowed to One high over all. The Lord of Hosts was His name. And the people associated with Haman twitted him with the indifference of this man Mordecai to one in exalted position, and revenge settled down upon the little life of the little man Haman, nor could he find music, nor rest, nor happiness anywhere, as long as that despised Jew refused to do him the obeisance and the worship that his station called for. Elevation tests men. If a man is not bigger than his job, he is not big enough for his job. Any man who is not bigger personally than the station he occupies is not big enough for that station. What a trial to a land when little men, and mean men, and unworthy men sit in the seats of the mighty and direct the destinies of the people! "When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn." For the wicked pull everything down. Ideals are pulled from their high pedestals and are laid prostrate in the streets. "Woe unto thee, O land," cried one of the old Hebrew prophets, "when thy king is a child." The meaning of the proverb is immediately evident. If one in position of preeminence and power is a child, a baby, a pet, a spoiled incompetent, then woe to the country! Haman was such a man as that. If he had been a big man he would have said, "Why, I respect conscientiousness wherever I see it; this man Mordecai has his religion, and his religion does not allow him to bow down to king, or to anybody, save to God alone; I respect a man who is faithful to his convictions." If he had been a big man, that is what he would have thought and said. But a little man cannot do that, and a little nature cannot stop with just a little revenge.

Mordecai's slight so deeply affected this man Haman that he said, "I will not stop until I shall have exterminated from the face of the earth every Jew—not simply Mordecai, but all the rest. They must all go." And so, with subtlety and cunning he got around the king, and inveigled him into a trap, so

that the king, without measuring the consequences and knowing all the conditions, signed and sent forth a decree to the effect that on a certain day all the Jews of the realm were to be exterminated. When the news of this decree reached the Jewish people they were prostrated, panic-stricken, appalled, covered with sackcloth and ashes, undone. And Mordecai was more distraught than any of them, for the occasion of it all gathered around him. Mordecai had stood out faithfully for his convictions, and he was the unwitting occasion of the tragedy and the calamity that had come in wholesale fashion to his countrymen; and, in the streets, Mordecai lifted up his voice and wept with uncontrollable lamentation.

By and by Mordecai fell upon a plan to save his people. He sent word to Esther, the queen, in the king's palace, Mordecai's kinswoman and devoted ward, that the only hope left for her people was for her to go in boldly to the king, and make supplication for them; to ask him to retract his edict, to withdraw the awful sentence that had gone forth against the Jewish people. There was nothing left but for the queen to take that extraordinary course. And the queen hesitated and sent word to her kinsman Mordecai: "You must remember that there is a law in vogue that nobody can go into the presence of the king, except on penalty of death, without the king's invitation. If the king should stretch out the golden scepter to one entering without invitation, such a one would live. Otherwise such a one would die. And I am now unfortunately situated toward the king, because for thirty days he has not had me in his presence at all."

And Mordecai made reply: "You cannot escape, O Esther, by any such silence as that. You are a Jewess, too, and though that has been concealed, that fact will come out, and you will go down in the maelstrom with all the rest of us; and I advise you further, that if you hold your peace altogether at this time, nevertheless enlargement and deliverance will come to the Jews from another place, but you and your father's house will be destroyed. And, Esther, I raise the supreme question with you, What are you a queen for, but to do a great deed, unselfish and worthy, when the hour of opportunity comes?"

That is a great speech from Mor-

*From Great Southern Preaching, published by The Macmillan Company (\$1.75). It is used by special permission from the publishers.

decai. Will the young queen worthily meet it? Grandly does she meet it. Grandly does she reply: "Tell Mordecai to ask the Jews in Shushan to give themselves three days and three nights to fasting, and I with my maids here in the palace will do the same thing; and then, though the edict has gone forth, and though there stands another edict that one cannot enter into the presence of the king uninvited, except upon penalty of death, nevertheless, I will go in, and I will make that plea to the king, and, if I perish, I perish." Her reply was sublime. There was never a sublimer speech made than beautiful Esther made in that last moment: "I am going to take my life in my hands; I am going to offer myself without stint or reserve, a sacrifice for my people; if I perish, I perish." Never was a nobler speech made, never a higher note sounded.

That is the setting for this old-time story of surpassing interest, and there emerge from such a story some very plain lessons, but lessons of challenging importance for our attention today. Let us glance briefly at some of them.

First of all, Esther sought to be silent and shrank back. She was timid and unresponsive before the clarion call of duty. She said, "I must hold my peace; I must be silent; I am the queen. My condition is such that my situation, my present, my future, my happiness, my life, my all, are involved. Mordecai, I will have to be silent." She was tempted to be silent when duty called for courageous speech, tempted to shirk responsibility, tempted to evade the clear path of duty. Now, who has not been in that identical situation, time and time again? Duty clear as the sunlight has stood before us, its path was not at all bordered by flowers, and lions roared at every step of the way. Frowns were there, difficulties, mountains, all sorts of oppositions, and we shrank back and said, "I cannot face this situation." Who has not known such an experience?

There are sins of silence as well as sins of speech. Time and time again we have bitten deep into our tongues, because we have sinned with our tongues. We have talked when we ought not to have talked. There are sins of speech, but equally so there are sins of silence. There are times when men are silent when they had better die than be silent. There are times when they are evasive and servile when they had better die than be that. Men move among their fellows with power to command them at their will; men have been as Samson in their might to pull down great pillars and to withstand hosts of Philistines, but the time comes

when, like Samson, they dally with evil and are shorn of their strength. There is a time to be silent, and even so there is a time when silence means death to everything high and noble. When issues of moment confront us, when great causes are at stake, when the forces of righteousness and evil are in deadly combat, woe betide any man who is truckling and servile and disobedient to the heavenly vision!

Now, every man is tempted vitally at that point. The difference between a politician and a statesman is at that point. Not even with chains can you draw out of a politician something that might embarrass him; but the statesman stands forth and says, "Here I take my stand. This is right. If I never get another vote, this is right. Here I take my stand. I can do no other. God help me, this is right." That is the difference. Time and again Gladstone spurned the fickle whims of the populace. He said, "I know that the populace will today give me bitter reproaches, but there is a tomorrow coming, and I must follow the clear behest of right." Now, we are tempted, every one of us, as was this beautiful Queen Esther, to be silent and devious and disobedient, when we ought to be candid and direct and aggressively faithful.

There is a silence of expediency. That word "expediency" has been hawked about until it is difficult to keep from despising it. There is a temptation to be expedient and not to be right. And then there is a temptation to be silent on account of selfishness. Esther has just come to the throne, to the exalted place of queen. She is the first woman in all the proud kingdom of Persia. She is fawned upon and flattered by the people everywhere. To say to the king, "I am of that despised people whom your chief minister of state hounds with all the fury of some mad beast. I am one of them, their fate is mine, their God is mine, their cause is mine, their present mine, their future mine, their death mine, if it is to be death—" to say that calls for the highest principle and courage known to the human heart. She shrank back. You do not blame her. You are not surprised. "Very well, Esther," said Mordecai; "I have another thing to say to you. You will not escape by neglecting your duty. God can go on without any of us, my child, and He will. Esther, you may sell your people out, and in this poignant crisis of their history, surpassingly pathetic through the exiles that have come to us, you may betray us, and leave us, and forget us, and sell us out; but Esther, deliverance and enlargement will come from another quar-

ter. The Jew is not going to be buried and demolished and overwhelmed. Esther, I believe in the promises of God; I believe in the purposes of a righteous Jehovah; and though you may be time-serving and silent and cowardly, yet deliverance and enlargement for our people will come from some other source. God's covenant with the Jews will not fail. God's promises to His old-time Israel will not be broken."

Here was a faithful friend of God, this man Mordecai. He believed God's promises and clung to them with all the childlike faith that should ever characterize the friends of God. He was a Jew of the old time, of the highest quality. The Jew is the miracle of history. He is the standing miracle around this planet. This man, the Jew Mordecai, said, "I cannot bow down to that man Haman, because I am a Jew. I believe in God. I cannot put anything between my soul and God." And Mordecai rose up with all the calmness and confidence of the faith of the old Hebrews, and clung to the covenant of God and the purposes of God for Israel.

I repeat that the Jew is the standing miracle of the ages. If you can think of the Jew without a stirring in your heart unspeakably pathetic, strange is your heart, and cold and well-nigh dead. Our Lord was a Jew, and His mother a Jewess, and the old-time prophets were Jews, and the apostles of the faith of Christ, which faith is the hope of the world, were Jews. O ye men and women of God's modern Israel, saved men and women, Gentiles who have come in where the Jew of old turned aside from the covenant and the promises and the faith, O modern Israel, pray without ceasing for the Hebrew race! They are scattered everywhere. They are in every community, alert, forward-looking. They are scattered everywhere and times without count have been the victims of persecution, the shame of which comes up into the face of God. But they have a great destiny, and some day that mighty race, scattered to the four winds, that alert and forward-looking race, is to come back and own the Messiah's sway, and serve Him who was crucified on yonder cross. May God hasten the coming of that wonderful day!

Mordecai was a Jew, and he said to beautiful Esther, his ward, "Deliverance will come, my child, and enlargement for our people, whether you do or do not do your duty." Now, isn't that a wonderful truth for us to think about for a moment? God can get on without us. He can get on without any of us. He can get on without a nation. He

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can get on without a religious denomination. He can get on without any of us if He be so minded. "Esther, you may be cowering and evasive and silent. God is not dependent on you. You hold the key to a vast opportunity to do a great service for the world. My child, you can fail, you can falter. God will somehow take care of His people. He will get on without you, if you are going to have it that way."

Yes, God can get on without us. See how He is getting on without the Hebrew race today. One of the old prophets has explained the religious failure of that race: "Israel is an empty vine, he bringeth forth fruit unto himself." Let a nation begin and end with self and God will make all His plans to get on without such a nation. The one outstanding nation of the centuries back yonder was the Jewish nation, but it has long been broken and scattered to the ends of the earth. Macaulay, you remember, writing about England, and about England's perils, faithfully warned England, and said, "The day may come when the far-off New Zealander shall stand on the ruins of London, the world's great city, and trace the awful steps of her decline and deterioration and death, because she dared to get on without obedience to the principles of righteousness." God can get on without a nation—let us not forget that solemn truth.

We are prone to say and to think—I think it, and so do you—that God has brought our own nation forth to be and to send forth a light unequalled in all the tides of human history. And yet, if this nation shall pursue ideals low and debauching and false, God will choose another somewhere else to pilot

the world out of darkness into light. If this nation goes after greed and militarism and a thousand false gods that turn the heart away from the highest and fill it with pride and selfishness, God will set aside this and choose another nation. He can raise one up with the word of His power and the blessing of His Spirit that will carry the light forward and take care of His truth, as His unfolding purpose is revealed to the world. We need to remember that. God scattered of old the marvelous power of Macedon and laid in the very dust the mighty dominion of Rome. Macedon and Rome turned away from God and forgot Him. And if England and America—these two proud Anglo-Saxon nations, set in the midst of the ages to do a work for the world, unexampled, unequalled—if they forget God, and are spoiled by wrong ideals and corrupted by low standards, God will find Him other peoples to carry forward His banner and to be His messengers to mankind.

Great voices have all along proclaimed the greatness of the mission of America. One of them has said, "Our whole history appears like a last appeal of divine Providence in behalf of the human race." Pungently has another said, "The American democracy is the result of all that is great in bygone times. All led up to it; it embodies all. Mt. Sinai is in it; Greece is in it; Egypt is in it; Rome is in it; England is in it; all the arts are in it, and all the reformations and all the discoveries." If we forget and are purblind to the purposes of God, this nation may not hope to escape the doom of the unfaithful nations of the past. A greatly honored former president has said, "We

have no choice, we people of the United States, as to whether or not we shall play a great part in the world. That has been determined for us by Fate (surely he meant by Providence), by the march of events. We have to play that part. All we can decide is whether we shall play it well or ill." Another national leader has said, "It is ours to be either the grave in which the hope of the world shall be entombed, or the pillar of cloud which shall pilot the world forward."

Carlyle was right when he declared that religion is the determining factor of civilization. A nation rises no higher than the religious life of her people. The nobly gifted Sidney Lanier, while yet a schoolboy, wrote with the vision of a prophet these pungent words in his notebook: "Liberty, patriotism and civilization are on their knees before the men of the South, and with clasped hands and streaming eyes are begging them to become Christian." By every great motive that can move human hearts to great deeds, let the pulpits of America, her statesmen and editors and poets, her business and professional forces, all groups and classes, be glad to pour the energies of their brain and the tides of their sympathy into the supreme business of fully Americanizing our whole population by evangelizing it. Let the United States of America forget her highest ideals, her supreme mission to mankind, and God will find some other people to be His witnesses and messengers.

Let us bring the solemn truth still closer home and apply it to Christ's own people. He can get on without a given denomination. He can get on without a particular congregation—if we for-

(Continued on Page 354)

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Doctrinal

A Permanent Faith, by William E. Hammond. (The Judson Press 240 pages, \$2.00.)

Great numbers of people today possess a genuine faith which they do not identify with the older theological expressions and which they seldom find expressed satisfactorily in the newer modes of thought. It is this "religion of the inarticulate" that the author of this volume strives to clarify and put into words. This he does with vigor and courage, producing a helpful and inspiring presentation of the certain elements of a permanent faith.

One has the feeling that even here the "man in the street" to whom these papers were originally addressed through the press, would find vestiges of the older expressions of faith which would leave him still puzzled, but this simply emphasizes the fact that our solution today rests not necessarily in eliminating, but rather illuminating the content of the older theological terms. Mr. Hammond need offer no apologies for this publication, because it will, wherever read, and as he hopes, "prove a source of helpfulness to those seeking to reconstruct their religious thinking in the light of current knowledge."—W. D. K.

* * *

The Faith That Overcomes the World, by Van Rensselaer Gibson. (The Macmillan Co., 110 pages, \$1.00.)

The purpose of this volume is to point out how faith may be applied effectively to the immediate problems of every day life. The author states that there are six phases of the world condition of things to be overcome: fear, ignorance, failure, sin, sickness and death. He gives a chapter to each. At the close of each chapter he indicates something of the technique of abundant living and adds spiritual meditations and prayers.

The author is lecturer and director of the Episcopal Progressive Movement. He believes that we are on the verge of "an astounding and unprecedented spiritual awakening." This is a spiritual revolt against materialism of the past era. "With the crumbling of material philosophies and institutions," he says, "men are being thrown back on the eternal spiritual realities."

The author believes that spiritual healing may lead to the elimination of disease altogether. The chapter on "Overcoming Death" is a distinctive contribution to the subject.—P. F. B.

* * *

The Self-Disclosure of Jesus by Geerhardus Vos, Ph.D., D.D. (George H. Doran Company, 305 pages, \$2.00.)

This is a highly technical discussion, from the point of view of an extreme conservative, of one of the most keenly debated problems of the New Testa-

BOOK REVIEWERS IN THIS ISSUE

Walter D. Knight, Pastor Mt. Washington Presbyterian Church, New York City.

Paul F. Boller, editorial staff, Church Management.

Frank Fitt, Pastor Presbyterian Church, Highland Park, Ill.

Owen V. Davis, Superintendent Religious Education, New York Presbytery.

R. W. Albright, Professor Church History, Reading Evangelical Theological Seminary.

James Elmer Russell, Superintendent Religious Education, Synod of New York.

John W. Quinton, Pastor First Congregational Church, Ashland, Ohio.

Leo A. Gates, Pastor South Presbyterian Church, Buffalo, N. Y.

William H. Leach, CHURCH MANAGEMENT.

Mrs. Ethel Kline (W. H.) Leach.

ment—the meaning and significance of the Messianic consciousness. The author is professor of biblical theology in Princeton Theological Seminary and every page gives proof of his scholarship. The book abounds in foot-notes which indicate a wide field of reading. While Professor Vos makes it very clear that he has studied carefully the views of those with whom he disagrees most definitely the book is entirely free from that bitter and unfortunate note of controversy which sometimes disgraces the productions of extremists both among liberals and conservatives. It is to be commended particularly to pastors who have kept up their theological reading.—F. F.

* * *

Through Science to God, by Charles H. Tyndall, D.D. (Fleming H. Revell Co., 269 pages, \$2.00.)

A clear and interesting presentation of the conclusion that there is no conflict between religion and science. The author gives evidence of having made a thorough study of this question and presents here the results of a life time of experiment and research.

The book is profusely illustrated which adds greatly to its value for use by teachers and leaders of groups in dealing with this ever present question of the relation between God and natural phenomena. His studies are up to date and his conclusions are convincingly presented. As each subject of study is dealt with the reader is led to look through and beyond to the hand and power of God as the source of all life and power.—O. V. D.

Great Bible Questions, by John L. Brandt, LL. D. (Fleming H. Revell Co., 284 pages, \$2.00.)

Comrades of the Carpenter, by A. Z. Conrad, D.D. (Fleming H. Revell Co., 186 pages, \$1.50.)

From the nine hundred and forty-six questions asked in the New Testament Dr. Brandt has selected twenty and used them as the basis of twenty excellent sermons. There is a wealth of doctrinal explanation which the author presents in connection with these interrogations and replies of Jesus and his fellows. The author has recently become the pastor of the largest Church of Christ in Australia. From his pen have come previously "Turning Points," "Soul Saving" and "The Lord's Supper." He has a vigorous style and a content that is thought provoking and inspiring.

Dr. Conrad has written a series of fifteen sermons on fifteen sayings of the Carpenter. The keynote of his entire series is "nearness to God." He relates very really Him who has come to be "the inescapable, incomparable, transcendent personality of time and eternity" to the hopes and fears and purposes and problems of the souls of men today. He has selected passages which show men at the highest point of success and in the lowest depth of despair and the effect of the touch of the Carpenter on each. Particularly fine is his emphasis on the reality of God.

These recent publications from the press of the Fleming H. Revell Co. are well worth the consideration of both laymen and ministry. While it is an unusual thing that any other than a minister will read a book of this type, we feel that laymen, particularly lay leaders, should take the time to read religious literature of this kind. These books of sermons are rich and simple.—R. W. A.

* * *

The Leaven of the Sadducees, or Old and New Apostasies, by Ernest Gordon. (The Bible Institute Colportage Association, Chicago, Illinois, 1926, 263 pages, paper net \$1.00, cloth net \$1.50.)

According to the cover announcement it is a "fearless book, a review of the history of the teachings of Modernism." It is, according to one reviewer, the "greatest broadside against Liberalism that has been put out in this generation."

The first four chapters of the book are devoted to various aspects of Unitarianism. The fifth chapter is given up to the Religious Education Association. The sixth chapter is called "The Looting of Andover." Chapter seven is devoted to what are called the "Apostate Seminaries," while the last chapter is entitled "Modernist Antiques."

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tions which, however, are very generally torn from their context. He has made a book which would be read with pleasure by a certain type of religious thinker. On the other hand, it will be resented as un-Christian in spirit by others as loyal to the great Christian fundamentals as the author himself claims to be.

It would seem that the world would be better if different schools of thought would try to understand each other rather than to think that loyalty to the faith consists in denunciation of those who hold a different interpretation of the same great Christian experience.—J. E. R.

Preachers and Preaching

Preaching in Theory and Practice, by Samuel McComb, D. D. (Oxford University Press, 228 pages, \$2.00.)

One of the best books on sermon construction and delivery published in recent years. Dr. McComb, before he assumed his present work as professor of pastoral theology in the Episcopal Theological School at Cambridge, was

associated with the Emanuel Movement in Boston. For ten years he conducted what amounted to a spiritual clinic in which the findings of psychology supplemented the Christian message of healing and redemptive love. Out of that experience he has already given us his books of prayers. Now he gives us a book on preaching written from the same background. In Chapters VI, "The Psychology of Preaching, I. The Preacher," and VII, "The Psychology of Preaching, 2 The Hearer" he has made a new contribution to homiletic literature. At the end of the book are sermons by Dr. J. H. Jowett, Dr. H. E. Fosdick and Dr. Elwood Worcester with an interesting analysis of each sermon. The book is invaluable for any young preacher and full of suggestion for any veteran who still retains his capacity for growth and change.—F. F.

Harnessing God, by Paul Rader. (George H. Doran Co., 110 pages, \$1.25.)

We have here a great evangelist of the old school revealing in his inimitable way a valuable truth, that, "God has harnessed Himself in the person, life, death and resurrection of Jesus Christ, His only begotten Son, that men might not perish, but have everlasting life." The harnessing of electricity and steam by men of science has transformed civilization. Christ as a harnessed God is available for a great spiritual transformation. The author is a staunch believer in the healing gospel and he forcefully impresses on the reader's mind the fact that in Christ there is unlimited power for the suffering ones. This book will inspire many because it is unconventional in its presentation and gripping in its firm convictions.—J. W. Q.

From Feet to Fathoms, by Robert G. Lee. (George H. Doran Co., 279 pages, \$2.00 net.)

We recall hearing an eminent preacher once say that a good sermon is gotten up quickly and served while it is hot. The sermons in this volume seem to fit such characterization. They show haste in editing but come burning hot from the preacher's heart. At the same time they show evidences of the Southerner's love of oratory. There are parts of several sermons that are exceptionally fine. We think that the author is best when he does not try to preach theology. The sermon on the "Possibilities of a Life" is especially good.

His use of the allegorical method is somewhat doubtful, as when, for example, in the sermon on "The Treasures of the Snow," he compares people who do not know Christ to people who have never seen snow. He seems, also, to have a lurking suspicion that there are infidel attacks against the gospel within the Church. Such suspicions are voiced only occasionally and the identity of the culprits is not specified.—P. F. B.

Back to the Home, by David William Ferry. (George H. Doran Co., 142 pages, \$1.50 net.)

The title of this book attracted me, and when I examined its contents, I was not disappointed. It deals with a great theme in an effective way. I believe that most readers will be stirred by the simplicity and urgency of its messages.

The book contains the author's series

of Sunday evening sermons on the home. Many ministers find it profitable to conduct such a series of sermons during the winter, sometimes calling them "Fireside Sermons on the Home." Reports indicate that such a series usually make a strong appeal. We are sure that the sermons of this book moved the congregations that heard them deeply.

The author recognizes the changes that have come over the home weakening its position as the social center of things. He deprecates this tendency. He says: "The home life of the family is in danger of disappearing altogether. It is one of the greatest dangers that all right living, right thinking people must face and constantly combat." He blames parents for the prevailing drift and delinquency among our youth and believes that our homes need a revival of strict discipline tempered with mercy.

There is a splendid chapter on "The Home's Best Friend" in which the author makes an earnest plea for the old family pew in the church. In preparation for the chapter on "The Home's Greatest Enemy," the author wrote letters to men and women in all the walks of life throughout the United States asking their opinion. The chapter is built up on the basis of the answers received. Other chapters are: "What Constitutes a Home?"; "The Relations That Make a Home"; "The Children in the Home" (2 parts); "A Challenge to Youth."—P. F. B.

Seams of Glory, by Philip Wendell Crannell, D. D. (The Judson Press, 181 pages, \$1.50.)

This book appears to be a series of thirty-four practical little essays and as the writer says are prompted by the varied and many contacts of the author in the school room and pulpit, and through the press. The purpose is to furnish a medicine chest of spiritual tonics for those who are fashioning the fabrics of the soul, their own or others, being soul-feeding interesting essays rather than a theological treatise, a book showing the beauty side of life. An interesting book for the thoughtful and earnest Christian.—J. W. Q.

The Bible

Bible Object Book, by Clarence H. Woolston. (The Judson Press, 263 pages, \$1.75.)

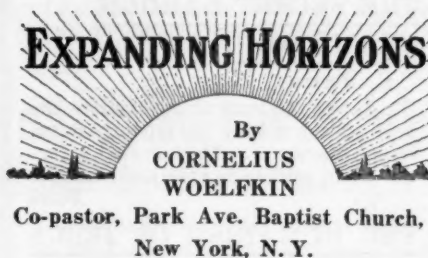
A book of object sermons or lessons for the young folk which is different. It is written in a clear way and the objects are easy to draw, arrange or procure. One could write a few pages about the usefulness of this splendid book for all who work with the young folks, yet it may be summed up by saying it is about the best book of object sermons or talks this reviewer has seen in a dozen and more books of this kind.—J. W. Q.

The Holy Bible, a New Translation, by James Moffatt. (George H. Doran Co., \$3.50.)

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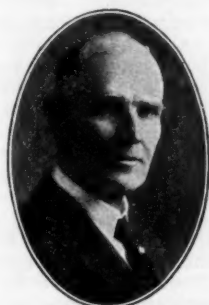
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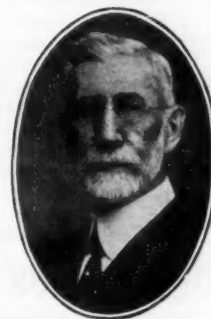
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rearrange the text, where there has been obvious disarrangement; to bracket evident intrusions; to use italics to distinguish the principal source materials of the Pentateuch; to indicate appendices, as in the Gospel of Mark, and the incomplete character of manuscripts as they have survived. He has printed poetical material to show its rhythmical nature in the original.

The translator can afford to let us find amusement in some of his idiosyncrasies. One wonders, for example, just why "Job" should become "Eyob," while Joshua and Jordan remain their customary form. But such things are trifles, and cannot detract appreciably from the supreme service the translator has done.

There remains a task for some venturesome translator or publisher, toward which a hesitant step was taken by "Weymouth" and the "Twentieth Century" New Testament translators—the furnishing of a complete Bible with brief historical introduction. The general public will never become acquainted with the historical backgrounds of the Bible until such things are bound in the same volume with the Bible. Perhaps it may be replied that the general public will not purchase such a Bible; but if they will purchase Bibles with which are bound up all sorts of misinformation and hindrance such as are usually found under the terms "helps" and upon which some publishers must have made fortunes, it seems that they would purchase them with such historical introductions, if they were offered. In the opinion of the present reviewer, nothing else would do so much for a more adequate understanding and a more enjoyable reading of the Scriptures.—L. A. G.

Religious Education

Varieties of Adolescent Experience, by E. Leigh Mudge. (Century Co., 134 pages, \$1.75.)

The title is obviously borrowed from James' famous "Varieties of Religious Experience." This book, too, deals with religious experience, but confines itself to the experience of adolescents. The studies have been carried out mainly by seeking the expression of adolescents themselves, the facts being obtained through questionnaires, answered by young women, recalling the experiences of years not far behind. Though the material is entirely from young women, the book has value as a study of the experience of both sexes. The material has been analyzed and reanalyzed with various questions in mind, as indicated by the titles to the chapters, of which there are ten: Self Discovery, The Adolescent Egotist, The Shifting Complex of Impulses, Adolescence and Sex, The Imagination of Youth, The Active Life, Personal Influence and Suggestion, Moral and Social Development, The Normal Development of Religion, and a final chapter of miscellany, Varied Religious Experience. There is little that is new, perhaps, in the material gathered, but that makes it none the less valuable. It is given first hand, for probably half the book is the recitation of the adolescents' experience in their own words. It is a book to recommend to all who deal with teenage youth, and will arouse larger sympathy and bring deeper understanding of the turbulent emotions, the unstable idealisms, the need for wise leadership of youth.—L. A. G.

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An Integrated Program of Religious Education, by W. A. Harper. (The Macmillan Co., 152 pages, \$1.75.)

A very unique book. It is very gratifying to have statements as some which are contained therein brought to the attention of religious education leaders in such a fearless manner. The author has suggested a solution for a

problem which has for a number of years been keenly felt by church workers and leaders in the field of religious education. His scheme of "integration" supplants "cooperation" and "correlation" which have been common terms and objectives for some time. There will be considerable disagreement on this point by many readers.

The author certainly has struck the right note in considering the relationships between existing agencies in the field of religious education. His statements are very stimulating and challenging. However there seems to be an overemphasis on centralization which implies an invested power and authority in an overhead board. Opinion is divided as to such procedure. There seems to be a note of ignoring local and individual autonomy and spontaneity.

The author evidently is at home while dealing with principles concerning overhead organizations and various promotional agencies, but his treatment of questions pertaining to conditions in the individual church seem to apply only to one or two types of churches and communities.

On the whole the book is a real contribution and will certainly arouse considerable thought and discussion.—O. V. D.

* * *

Popular Amusements, Destructive and Constructive, by Lee R. Phipps, Dewitt M. Phipps, John E. Roberts. (The Cokesbury Press, 233 pages, \$1.50.)

Most of the chapters in this book are written by Professor Lee R. Phipps of Morris Harvey College and are evidently the expression of an earnest desire to help solve the problem of the best use of leisure time. The impression the authors would like to give is that: "There is so wide a range of amusements and diversions which are innocent and helpful that there is no need of indulging in those forms about which there is at least an open question." The amusements so classed in this book and which are named destructive amusements are card-playing, the modern race track, the theatre, and the modern dance.

Among the many amusements commended stress is laid upon the radio. Athletics, lecture courses, country vacations and various social entertainments are commended.

The supreme rule for guidance which is given is this, "If there be any amusement over which I cannot pray or upon which I cannot ask the blessing of God, it is banned," a rule with which every Christian would agree, but as a matter of fact it does not guide all Christians in the same direction.

So there you are. The book will convince those already convinced, but it will leave in the minds of others the opinion that in spite of the abundant truth it contains there are certain qualifying truths omitted.—J. E. R.

Church History

The Story of Methodism, by Halford E. Luccock and Paul Hutchinson. (Abingdon Press, 508 pages, \$4.00.)

When these two leaders of aggressive Methodism get together on a book it is sure to be interesting. And it is just as sure to leave the beaten paths. From the first announcement of the volume I have been anxious to see their evaluation of certain historic and ecclesiastical assets of the denomination. In most ways the volume is very satisfactory.

John Wesley belongs to the entire Christian church. That soul, who can read the story of Wesley and his collaborators braving ecclesiastical discipline to preach to the miners of Bristol with-

out a thrill of emotion, must be a drab one indeed. There is consecration, romance and blood in the story. The writers are true to historic fact in showing that in practically every break in the Methodist church the protesting faction is true to the ideals of early Methodism while the denomination has been led far away from that spirit. Methodism was born in irregularity but it soon builded its system which made it impossible for men like James O'Kelley, Lorenzo Dow and William Booth to remain in its fellowship. The authors are fair in agreeing that in practically every break the protestants have been justified by history.

In the latter days of the denomination the story is told largely by biographical sketches, a most effective way, and the missionary triumphs of the church recounted in fascinating pages. It is over enthusiastic in places, inclined to be rather one sided in others, as in the brief sections dealing with the camp meetings, but on the whole it is the best denominational history we have ever read. It is a splendid example for men of other faiths to follow.

But I am wondering, as I close its pages, if John Wesley, George Whitefield, Francis Asbury and a few others had been with me in a great metropolitan Methodist church a couple of Sundays ago if they would have known that it was a Methodist service and Methodist preaching they were listening to.—W. H. L.

Motives and Methods in Modern Evangelism, by Charles L. Goodell. (Fleming H. Revell Co., 185 pages, \$1.50.)

This is a practical and suggestive handbook on evangelism which covers every phase of the subject. As one looks over the contents, he is impressed with the very wide range of subjects dealt with. The author explains in detail the various methods of evangelism: personal, home, Sunday School, visitation, week-end, outdoor, rural, etc. His emphasis is on "personal" evangelism. There is a good chapter on "visitation evangelism." "The novelty of the experience of going to a theatre or tabernacle in place of a church has lost its impelling power" he says. He voids the dogmatism that characterizes so many of the handbooks of this kind. He advocates an evangelism that produces results that are distinctly moral.

Not only does he deal with method, however. The spirit and motive of true evangelism blaze out in such chapters as "The Evangelistic Motive," "Pentecost and Power," "Prayer and Evangelism."

Dr. Goodell's position as executive secretary of the Commission on Evangelism and Life Service in the Federal Council of Churches of Christ in America, together with a busy and fruitful lifetime of evangelistic experience, has made him an able authority on this phase of church activity.—P. F. B.

The Church and Missions, by Robert E. Speer, D. D. (George H. Doran Co., 224 pages, \$1.75.)

The secretary of the board of foreign missions of the Presbyterian Church in the United States of America and one of the few great missionary leaders of the world here presents his views of the development of Christian missions. This book is the finest historical presen-

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SEE PAGE 337

—WOELFKIN

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tation of the missionary spirit that I have seen. Dr. Speer has not only voiced his own opinion but has very carefully studied this subject and quotes freely from such authorities as McGiffert on the "Apostolic Age," Von Schubert's "Outlines of Church History," several volumes of Harnack and many of the Church Fathers. Very clearly he shows the inevitability of the missionary spirit in Christianity. It is the very nature of Christianity to be altruistic and to try to confine it to a single nation or people is to destroy Christianity. As the aim of missions he states the ideal to make Jesus known to all men, to gather then these men into self governing, self supporting, and self propagating churches and to cooperate with these churches in evangelizing their countrymen. He claims that he who would save men must serve them and thus conclusively proves the necessity of the social emphasis in the field of Christian missions which some deplore and oppose. He very sanely guards against the extreme which might result in the overemphasis of the social at the expense of the evangelistic. So also Dr. Speer shows in his own unique style the new demands made upon mission bases and missionaries in this day and sets forth a splendid optimistic outlook for the results of mission work of this generation and the next. If you have been fortunate to hear this man of power, you will be doubly repaid in the reading of this book for every page becomes more real and meaningful when the reader can see his great personality back of it.—R. W. A.

Various Topics

George Washington, the Image and the Man, by W. E. Woodward. (Boni & Liveright, 460 and xxxv pages, \$4.00.)

A very courageous and discriminating effort to find the truth about Washington and the revolutionary days. The Washington of Woodward is a sort of thick-headed business man who would make a success as a captain of industry, a man whose common sense outweighed his idealism, a sincere patriot but a poor commander-in-chief.

I am satisfied that he is seeking to be fair. Doubtless he is right about the incident of Washington praying at Valley Forge. A man of Washington's temperament would not go from the seclusion of his own quarters to kneel in the snow to pray. His indictment of Washington as a general also has the ear marks of authority. He thinks that the failure to use cavalry in a land where every man was a horseman was as senseless as the effort to use artill-

ery which always delayed action. He does not agree with the historians who consider Washington a most elusive personality. Woodward thinks that most of his life was seen at the surface and there no internal mystery or hidden emotions. They simply were not there.

And yet this interpretation is so different from the Washington we have seen through McMaster, Hart and Lodge that each page challenges credulity.—W. H. L.

The Friendly Four and Other Stories, by Ralph Connor (Rev. Charles W. Gordon, D. D. (George H. Doran Co., 275 pages, \$1.75.)

Recent years have produced several splendid volumes which dramatize Jesus, "making Him more real by helping men to see Him, not as a dim, mystical, if not mythical figure, enshrined in the faith and love of His devotees, but as a true man in a truly human environment," and this book must be numbered among them. As Dr. Gordon suggests, the world is grateful for the simple fidelity with which the Gospel writers give their narrative of what they saw and heard, but the severe simplicity of the Gospels stimulates the imagination and kindles a yearning for further detail. To give us the unwritten setting of some of the incidents in the life of Jesus, the author draws upon his consecrated imagination and his inimitable gift for unfolding character, as is well illustrated in the first story from which the book takes its title. With unmistakable and convincing artistry he reconstructs the story behind the story of Jesus and the paralytic who was let down through the roof by four friends. Jonathan, a simple shepherd, has seen and heard the Master and tells his paralyzed friend, David, of his hope that he may be healed. David will not listen, but Jonathan induces three others from various motives of varying friendliness to help him: Jacob, a miserly husbandman, Absalom, a worthless waster and former companion of David's, and Eleazar, a banker and a Pharisee. They perform their friendly mission, they see and hear, and Jesus conquers their hearts.—W. D. K.

Current Comments on Timely Topics, by Warren A. Candler, D. D., LL. D. (The Cokesbury Press, 280 pages, \$1.50.)

Bishop Candler knows what he believes and his trumpet gives forth no uncertain sound upon such themes as "Creed and Conduct"; "Religion in the South"; "Evolution and the Evolutionists" and "War and Peace."

Here is what he has to say about a

certain sort of evangelism. "During the last fifty years there has sprung up a commercialized evangelism which is essentially simonistic. It gets great gains from holding hippodrome meetings." On evolution he says, "Can a man be both a Christian and an evolutionist? Yes, provided he is not much of a Christian and not much of an evolutionist." Which is rather hard on such outstanding Christians and evolutionists as Henry Drummond and George Adam Smith, not to mention a hundred more.

Concerning religion in the South the bishop claims that of southern people a "greater proportion of them than of any other people on the planet are vitally related to Christianity and the Church of God. There are more church members in the South than there are among the same number of people in any other land, and their faith is the simplest, purest and best." This of course tasted better in an Atlanta paper than in a book circulating in the North or West.

Whether one agrees with the bishop or not his pungent remarks keep one wide awake.—J. E. R.

The Spirit of the Game, by Basil Mathews. (George H. Doran Co., 253 pages, \$1.50 net.)

The author tells how the spirit of "playing the game" developed by tracing the history of sport among the ancient Greeks and Teutons and the modern British and Americans. He gives the philosophy of play by expounding its meaning and value in life. He shows the value of play not only as it develops the qualities of personal character but also as it bridges the differences between races and nations.

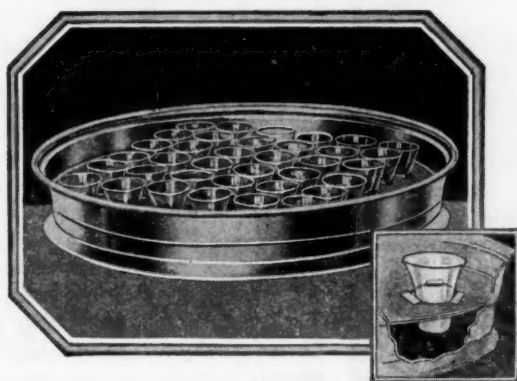
The book was written primarily with physical work directors of Y. M. C. A.'s in mind. It is intended to meet a need among them for a clear analysis of what "playing the game" means and of what its value in life is. To meet a further need, several stories of good sportsmanship are added to the book, each of which deals with the specific problem of sportsmanship in play and in the game of life. They should serve splendidly for reading before groups of boys and for the stimulation of discussion among the boys themselves.

The book is the best we have seen on the subject. It deserves a far wider use than among "Y" directors. It abounds in illustrative material for teacher and preacher who are concerned with the task of helping young and old play the great game of life.—P. F. B.

The Way—Christ and Evolution, by Princess Lazarovich Hrebelianovich. Foreword by David Starr Jordan. (Stanford University Press, 109 pages.)

The author calls this a "study in play form of the bearings of scientific discovery on the interpretation of Christ; a theory of life submitted as a basis of organized human development." The development of scientific discovery, of course, points toward man's mastery over nature. In dramatic scenes the author suggests the possibility of one man, or a small group of men, like Rurik and his associates, attaining a power almost of omnipotence, planning to bring about brotherhood by force, by the suppression or extermination of the weak and wicked. But this omnipotence will always lack omniscience and Rurik must learn, as in this case, that

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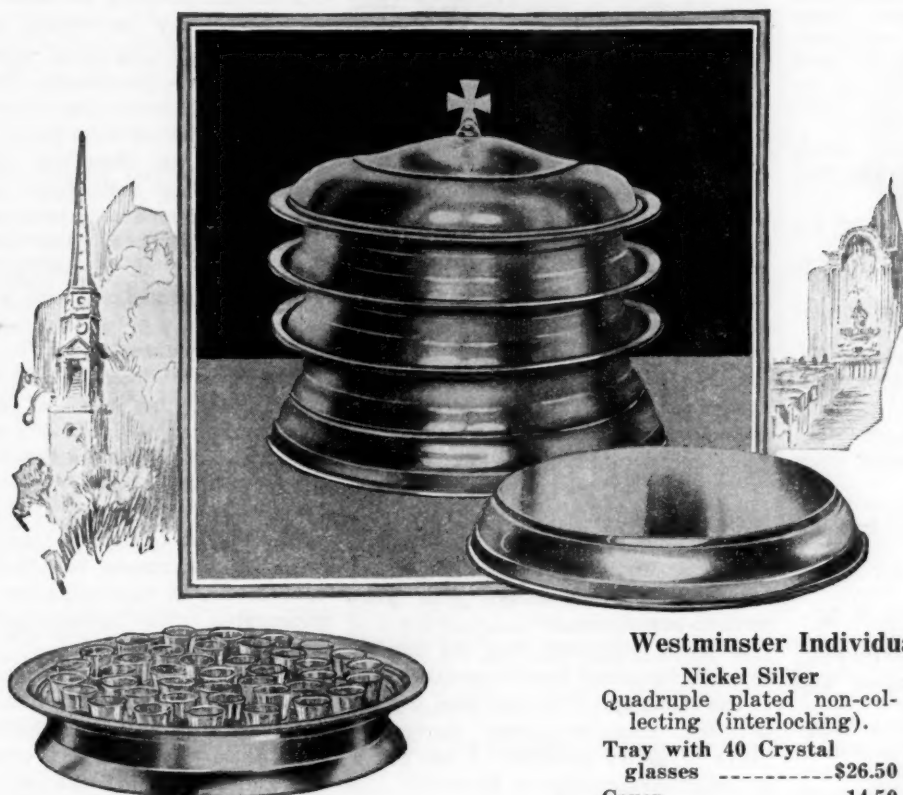
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his scheme is doomed to failure; for, as Dr. Jordan points out in his foreword, "growth comes with freedom, and no human being is granted the power of final judgment on his fellows." Through long and sometimes tiresome dialogue, Zora, the heroine of the play, expresses the author's appeal to science and religion to combine as partners in the development of humanity, choosing the slow, if you please, evolutionary process in preference to any panacea which must use force and destruction.—W. D. K.

* * *

From the *Book of Extenuations*, by Edmund Vance Cooke. (George H. Doran Co., 74 pages, \$1.50.)

The poet of wit and kindness becomes a theologian. His scheme in his latest book is to let the various Bible characters he has selected speak for themselves. Among these characters are the Serpent, Adam, Cain, Noah, Abraham, Moses, Samson and many others. Their point of view is usually different from that of the conventional teaching and often times Mr. Cooke reveals an insight into the sacred writ which is not possessed by many Bible teachers.

Here are a couple of snatches which show the spirit of the volume. The first is from Abraham.

Each has his god and pays his god his price.

My God was Javeh, but your God is Thor;

I offered up my son and called it sacrifice;

You sacrifice your sons and call it war.

In quite a different strain does Jezebel defend herself.

I was Sidonia's daughter, Jezebel,
And you have heard me cursed from
heaven to hell,

Because I knew no danger and no dread,
Because my breasts were soft but not
my head.

I slew the prophets of Jehovah? True.
Even as Elijah and Jehovah slew.

—W. H. L.

* * *

Harvey Garrad's Crime, by E. Phillips Oppenheim. (Little, Brown and Co., \$2.00.)

Harvey Garrard, supposedly wealthy gentleman waster, finds on his return from abroad that the firm which his ancestors had founded and carried on most successfully is about on the rocks. Bankruptcy seems the only solution but the thought is unbearable. A startling, unforeseen opportunity of raising the necessary amount of money offers itself. Though this means committing a felony—he uses it as means to an end. However his intentions are moral and his determination to right the wrong is never lost sight of.

His natural heritage is asserted and through his untiring efforts the business of his forefathers once more becomes the best established house in the country. Romance of course plays a most important part. The novel is intensely interesting from beginning to end.—E. K. L.

CHURCH MANAGEMENT goes regularly into most of the theological seminaries and training schools. Make your needs known through the classified columns. Young men and women, soon to be graduated, are seeking fields of service.

Physician Discusses the Morality of Preachers

This article from the pen of Dr. Evan O'Neil Kane of Kane, Pa., appeared in the October (1926) issue of *American Medicine*. Ministers will be interested in having an honest discussion of the profession and moral turpitude:

HACKNEYED stories tending to suggest that the preacher is secretly immoral like the old bar room platitudes directed against their sincerity in matters of temperance have long made them the subject for obscene ridicule by those who resent an adverse comparison to their lives or the moral coercion they exert. Resenting this calumnious suggestion of moral turpitude and hypocrisy in these philanthropic members of society I determined to place myself in a position to positively refute them. The facts and the means by which I obtained them, with deductions therefrom are briefly set forth as follows:

I directed my secretary to write the following letters to a large number of prominent genitourinary specialists and to equally notable gynecologists throughout the state enclosing a stamped envelope for reply. To the former, the genitourinary surgeons, I said:

"Dear Doctor: Approximately how many or what percentage, if any, of cases of acquired venereal disease have you personally encountered among the Catholics and Protestant Clergy? I will not quote you unless with your written permission.

It is my contention that the number is negligible, stock humorous narratives to the contrary. This has been my experience extended over thirty-nine years of active practice. I am not a genitourinary specialist, however.

I am sending this strictly confidential questionnaire to a selected number of prominent urologists, another also at random to general practitioners in towns and rural districts.

Your reply would be gratefully appreciated as also any remarks which you might care to favor me with.

Yours sincerely."

In response all expressed themselves to the effect that the clergy was peculiarly exempt from venereal disease, none save an itinerant imposter or so having ever applied for treatment. Further, there was frequent emphatic expression of the opinion that chastity of life was the rule rather than the exception.

To the latter, the gynecologists, it being suggested that the clergy might seek medical treatment incognito in order to protect their own reputation

and that of "the cloth." I wrote to this effect:

"Dear Doctor: Approximately in how many cases of preacher's wives, if any, have you verified a diagnosis of venereal infection presumably from their husbands? I will, of course, treat your reply with strictly professional confidence. Should such a patient be the wife of an unlicensed Evangelist, Christian Scientist or any other irregular Cultist kindly fail to count such in your report.

I am endeavoring to prove the correctness of my contention that the clergy, should they have other shortcomings, are singularly free from venereal infection. But I am not so anxious to defend them as to be at all biased, and am therefore, seeking to find the honest facts from a selected number of men of experience, gynecologists and urologists. Any remarks as to your views on the subject will be gratefully received and read with much interest.

Yours sincerely."

All the gynecologists, eminent men, replied that the wives of such men were not among their clientele and many added that they believed the chastity of life practiced by clergymen rendered infection of their families highly improbable. Of course in the case of celibates evidence to be afforded from that source of contamination was not procurable. No housekeeper's case, however, was recorded.

With these indisputable facts in evidence as to the really high moral character of such men who having dedicated themselves with self-restraint and abnegation to Christian service are above suspicion, a number of striking conclusions are to be drawn. Chief among these is the great value to society in the presence of such social workers everywhere. Both by their precept and example vice is condemned and virtue encouraged. It has been made evident to the world that they practice what they preach, and no matter what their creed the sound principles of Christianity are forced upon the community and imbibed by it from the earliest years throughout life. To inculcate chastity as a health measure through lectures and by legislative enactments while of undoubted value yet makes comparatively little impression upon the impetuous youth or the thoughtless adult. Example does more even in advanced age to force home the truths of the propriety of clean living than a library of clinical evi-

(Continued on Page 346)

LONGING TO BE LIKE CHRIST

"A story comes to mind of our Lord while still here upon earth. It may be but a legend, yet it is so true to what should be our experience of Him that we delight to think of it as actual.

"It seems that one evening, just at the close of our Lord's earthly life, having journeyed up to Jerusalem, He was seated with His disciples, out by the city wall. To dispel the chill of the night air they had built a fire and gathered around it. The Master was talking to them.

"One of the company, noting the Lord's features and form silhouetted by the glare of the fire upon the wall, reached for an ember and traced His reflected image there upon the masonry. In due time the evening was spent, the fire died-out and they retired to rest.

"The next morning, as people began to pass into the city, the mysterious silhouetted portrait attracted wondering attention. Various conjectures were offered by the crowd that congregated.

"A fish vender ventured the suggestion: 'By his opened mouth, I can see that he is a man like myself, hawking his wares.'

"A shoe cobbler replied: 'You are mistaken. Don't you see his stooped-over shoulders. He's a man like myself, working at his cobbler's bench.'

"But a proud Pharisee in the crowd scorned their suggestions. 'Why,' said he, 'do you not note that high noble brow. He belongs, like myself, to the cultured, educated class. Why, I could almost think it a portrait of myself.'

"But one, standing, as he gazed felt a great longing come into his heart, a longing for something he saw there in the likeness on the wall. 'Oh,' said he, 'oh, that one might be like that.'

"And, the story goes, in response to his humble heart-hunger the likeness of Christ leaped from the inanimate portrait on the wall into the very features of this man, till the people turned instinctively to behold the living Christ in the face of one whose heart had opened in humble longing to be like Him."—Norman Harrison in "His in Joyous Experience"; The Bible Institute Colportage Association.

Does your church calendar bear the name of your city and of your state. Some ministers are careless in this respect and readers are at loss to know where the church is located.

ADDITIONAL BOOK REVIEWS

The Financing of Social Work, by Arthur W. Procter and Arthur A. Schuck, with an introduction by Mortimer L. Schiff. (A. W. Shaw Co., \$4.00.)

This volume is an important contribution to the whole discussion of social and philanthropic finance. With the growth of modern social work there has developed a corresponding technique in the necessary raising of funds to support the work. It is this technique which is made available in this volume to any one interested. The whole subject is treated with discrimination and common sense. The general use of the principles here set forth would make the professional money raiser less and less necessary.

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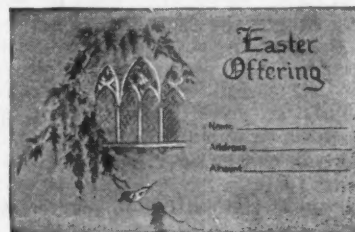


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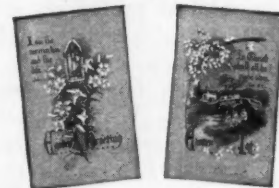
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educational institutions or for building enterprises by congregations. Indeed they can easily be carried over into the conduct of the every-member canvass of the local church. It is this fact that makes the book valuable to responsible church officials.

The necessary preliminary steps of preparing a budget of income and expenditure are carefully explained. "The Campaign Publicity—Organizing the Appeal," "Setting Up the Campaign Organization" and "Progressive Steps to Success—the Drive" are chapter headings that give hint of the help to be found in this book. The annual financing of a local church program will

succeed or fail according to the way the instructions in this book are followed or ignored.

Part Three, devoted to the "Mail Campaign," contains a lot of suggestions to the congregation which wants to find a workable substitute for, or occasional variation of, the Every-Member Canvass.

This is the kind of book that might naturally find a place on the shelf for ready reference of the well-equipped pastor's library. The book is a beautiful specimen of workmanship, attractively bound and printed with large type. A complete index makes its contents easily available.—J. A. C.

Physician Discusses Morality of Preachers

(Continued from Page 344)

dence or scientific lectures filled with statistical reports. The psychic force toward clean living brought to bear through a "spiritual awakening" keeps many a man from "falling." But for the constant and consistent example of these few professors and proponents of their religion's moral code it is easy to see that a Bolshevistic propaganda would soon engulf humanity in chaotic immorality, destroy the home and decay the nation. The reiterated precepts backed by faultless example which our untiring social and religious workers display is and must always be our strongest measure of protection for an irresponsible careless public. We members of the medical profession seeing and knowing life as it really is behind the scenes learn how different is the outward appearance from the inward truth of daily living. We become skeptical as to the true results and finally, too often, discouraged in our efforts toward reform. It is not so with the clergy. Fervently imbued with a belief in a final acceptance of Christ's Golden Rule, though, perhaps, too credulous and trusting to the expressions of professors of Christianity yet these untiring workers still persist as they have for ages past in "crying in the wilderness" an appeal for higher ethical living which cannot be wholly disregarded and ultimately must meet with a measure of success.

What philanthropic work that is to be instituted and carried out successfully, sanitary health measure or necessary moral legal enactment do we assay without the ubiquitous preacher of the Gospel requiring to have his sympathies enlisted? If he is disregarded it fails; if he can be made to see its propriety an unflinching determination to see it carried out is instituted. Yet for all this how constantly he is ridiculed, how often persecuted and how invariably under paid! For all this, though as starved as his associate the proverbial church mouse, we, also unappreciated and unremunerated, members of the medical profession can call upon him for compassionate pity for the afflicted and with whole-hearted assistance in all our measures for the uplift of humanity.

—Reprinted from American Medicine, October, 1926.

Just One Letter Off

But that that letter put the editor in the hospital. He wrote: The doctor felt of the patient's pulse and said, "There is no hope."

It was printed like this: The doctor felt of the patient's purse and said, "There is no hope."

DOLLAR TIPS

Getting Rid of a Church Pest

Here is our method of getting rid of one of the worst pests which has afflicted our church. I mean the propagandist who is seeking to use the pulpit in the interest of his pet reform.

We promise our people that when they give generously to our E. M. Canvass, they will not be continually appealed to for more money. We do not break our promise, nor do we permit others to come into what is primarily a service of worship and put on the screws for their particular cause. If, in the judgment of our governing board, a cause is worthy and is little known, we let its representative come and present it **WITHOUT ANY FINANCIAL APPEAL**, but in most cases, we get the facts and if possible, put a generous contribution into the annual budget. We are not uninterested in the social and political implications of the Gospel but we have a specific work to do in the church.

Here is the letter I use:

My dear Mr. _____:

I brought the matter of your coming to this church to represent the _____ before our Board of Trustees, last Sunday. The trustees were sympathetic and they felt that the annual budget of the church ought to contain a subscription to the work of your organization. In the absence of such an item in this year's budget, they voted a small gift from the contingent fund, which will be forwarded to you by the church treasurer. The Board voted unanimously, however, not to allow any exceptions to our rule which preserves our morning service as a service of worship. Our church year is very short, after deducting vacation and 'slim' months. To heed the multitudinous appeals for special days and causes would wreck any really constructive religious program, and violate the principle of our annual canvass and unified budget for financing the entire local and benevolent work of the church.

Yours in Christian service,

—Arnold E. Look, Shelton, Conn.

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Buy your own carbon (red or green) which will cost not more than 5c per sheet. One sheet will make six carbon folds. Go to most any candy kitchen and buy 1 yard of glassene paper which they use for wrapping fancy boxes. This will cost you 25c. You have more time to figure how many plates you will get out of this yard than I do, any way several dozens. The carbon folds may be used for two glassene sheets, i. e. one carbon fold will make two slides. Several brethren have made inquiry concerning this particular trick. Make your own slides and use the difference in sending **CHURCH MANAGEMENT** to some mission preacher.—S. R. Bratcher, Waverly, Tenn.

License they mean, but they cry Liberty.—John Milton.

Church Searchlight

Sometimes the church bell isn't enough to call people to church. Many of the people who belong to our church live so far away that they can not hear the bell. We have a constituency that is scattered but our church belfry is visible from most places in town and for miles around, especially from the hill country surrounding the town.

Over the belfry is a cupola in which we have placed a powerful light (200 watt) with a switch in the vestibule of the church. When evening services are in session, the light is turned on. This serves a double purpose. It can be seen for miles and causes people to ask questions about it. It also reminds the church members that there is a church service in session.

It was much cheaper to install than an electric cross would be and we call it the Baptist Beckoning Beacon. It is not for airships but people. Many churches have steeples that could be utilized in some such fashion.—R. J. Cornish, Canton, Pa.

Stereoptican Advertising

Those having stereopticons, can get an added use and profit from them, by using them to advertise their services, and preach the gospel by the way-side.

Fasten a curtain up, on the roof, wall, or anyway, anywhere outside of the church where those passing along the street can see same; and where pictures can be thrown on it from the stereopticon. This may be done in a number of ways, either by throwing pictures out of a window, or building a box for machine on a post, in a tree etc., outside. Projection may be from in front or rear of curtain, if muslin curtain is used.

One slide each night may be run; or one slide each night with the addition of on Saturday nights or some other stated night, run a number through, time after time; or if help enough can be found, ten to one hundred slides may be run over and over each night.

Such materials as your regular and special announcements may be used, either arranged in special slides, or make with the radio-mats. Life of Christ slides, especially such slides as Hoffmann Christ "Come Unto Me"; "Christ at the Door" are very effective. Views of various parts of the country may be used. Such sayings as are found on the changeable bulletin board may be used; Church Management has a good list of these in each issue; a minute or two time, with radio mat will make a good slide of this nature cheap.

Still another feature can be used, by securing, slides of great characters, the presidents, governors, kings, great reformers, preachers, and other leaders and taping over the name, and with India ink, place a number on each slide. Advertise in your daily papers, that on Monday, Wednesday, and Saturday nights, or any nights you prefer, that these slides will be shown, and that the one turning in the nearest complete list of the right names of these char-



A Sure Way to Rally The Young People to Church

How Hundreds of Progressive Churches, Realizing the Vital Necessity of Combating Evil Outside Influences on Their Own Ground, Have Installed Highly Successful Recreational Centers. Write for Interesting Booklet Giving Full Details and Plans.

EVERY experienced minister knows that the real character-forming hours are the recreational hours. Yet how to bring it about that the atmosphere of these hours shall be that of the church rather than the purely commercial unsupervised public place?

The solution of the problem is today extremely simple. Church after church has found it merely a matter of offering opportunity—a place of recreation directly connected with the church which is at least as attractive as the sometimes objectionable public places to young

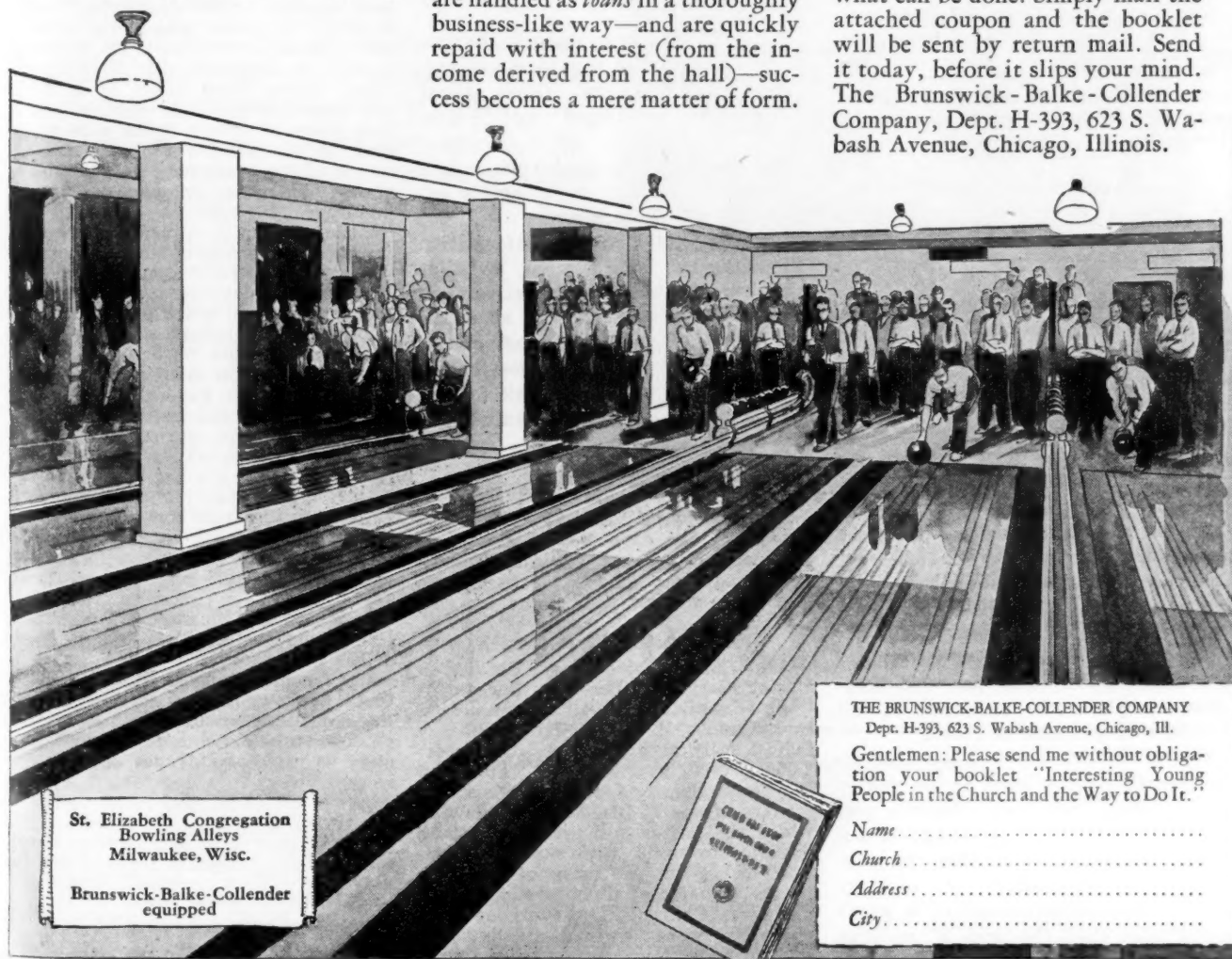
people and those who want to remain young. It follows inevitably that in the exact proportion as the church becomes interested in the young people, the young people become interested in the church.

Financing Easy

In recent years a number of practical plans for financing such a recreation hall or social center have been evolved which, in every case where they have been used, have brought in the necessary funds promptly and willingly. When the church members understand that their contributions are handled as *loans* in a thoroughly business-like way—and are quickly repaid with interest (from the income derived from the hall)—success becomes a mere matter of form.

A highly interesting little book which details a number of these plans will be sent on request, entirely without obligation. Every plan given has proved highly successful—every one is practical for any church, no matter what its circumstances.

This little volume will be a revelation to you, filled as it is with the actual experiences of numerous churches in the same situation as your own—many perhaps worse off. You owe it to your members, and more especially to your young people, to become acquainted with what can be done. Simply mail the attached coupon and the booklet will be sent by return mail. Send it today, before it slips your mind. The Brunswick-Balke-Collender Company, Dept. H-393, 623 S. Wabash Avenue, Chicago, Illinois.



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Dept. H-393, 623 S. Wabash Avenue, Chicago, Ill.

Gentlemen: Please send me without obligation your booklet "Interesting Young People in the Church and the Way to Do It."

Name

Church

Address

City

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acters will receive a prize at the Sunday Evening Service. Flags of various nations make another good set for such work.

Rev. Byron Lamson of the Free Methodist Church, Riverside, Calif., is using some of these methods to advantage. Rev. Hornburg of the First M. E. Church, Victorville, Calif., has secured the roof of a building in the business section to advertise his church in this method. The writer, Herbert S. Mace, used this method with great success, in a revival meeting he held at Ocean Beach Congregational Church, Ocean Beach, Calif., and has tested it out in other places.—Herbert S. Mace, Redlands, Calif.

A Stenographic Report of the Board Meeting

I have the entire meeting taken down by a young lady on machine and then typewritten. Every word is thus recorded and in case any one later says they did not say it in such a wording the record will be called out.

This has put a check upon much useless discussion and a very fine spirit. Each official is not so quickly to speak and is very careful as to how he says it. The meetings are briefer and opposition is not so marked. This makes the minister more carefully prepare his message and guards his stand upon all questions as well as his rulings upon matters for decision.

Thus with the recording secretary and this word for word recorder no matter is overlooked for final action.

We find it is working a real victory in our board meeting and saved already some critical situations.—Rev. L. A. Huddleston, Muncie, Indiana.

The Parish Paper

(Continued from Page 310)

that fifty cents of this annual pledge shall be the yearly subscription to *The Glendale Presbyterian*. Exchanges are allowed and in addition 10 per cent of the number of paid copies may be sent as sample copies. These may be mailed weekly or may become cumulative, i.e., 10 per cent of the yearly mailing may be sample copies at one single mailing.

Sample copies are sent to newcomers in the city, the names and addresses being furnished by the Chamber of Commerce or some similar body. On special occasions, as when a great musical event is put on in the church, sample copies are sent to the members of the music clubs. For patriotic occasions, sample copies are sent to all members of patriotic societies.

One of the fine services rendered by the postoffice department is the matter of correcting addresses. When a person moves or puts in a change of address the post office notifies the publisher of such change. In a large church in a new territory this is worth much more than the price of mailing.

A weekly message from the pastor is included. Often his suggestions go to make up text of articles.

During campaigns such as finance, social, evangelistic, etc. it is full of articles and pertinent matter. It has the usual series of letters preceding an every member canvass outclassed in the matter of efficiency. There can be a dozen preliminary articles if necessary, and at a fraction of the cost. We constantly carry matter on stewardship, financial reports from the church, budgets, etc. When special pledges become due it serves as a medium of reminding our people of the time of payment.

In the matter of special numbers the following is a sample: The Daily Vacation Bible school begins general publicity about 10 weeks before the opening day. These articles are on the general nature and results of the Daily Vacation Bible School. As the time approaches, and the organization is perfected the names of the teachers and the kind of courses are published. These increase in length and prominence until about three weeks before the opening day it becomes a front page article. The next issue which is ten days before the school is a D. V. B. S. number devoting practically all the news to the school and putting the other news in relatively less important positions.

It is well to have as many exchanges as one can get. For new ideas are constantly being tried out. Often salient articles may be clipped and reproduced.

The success of the parish paper is a foregone conclusion. It is eagerly expected by all the members.

It gives authoritative information concerning the local church, it builds missionary knowledge, it effectively enlightens the average member about the progress of the denomination, and it gives a reality and definiteness to the work of carrying on the work for the glory of God and the salvation of men.

A FULL EASTER

The following announcement appeared on the envelopes of the First Methodist Church of Jackson, Tennessee, a year ago. It may be suggestive to you in making your plans for this year.

Stand By Old First Church

A glorious Sunrise Prayer Service on Easter morning. The Holy Sacrament to be administered to all communicants by "Candle Light." Great Sunday School rally at 9:30 a. m. Our goal: 1,000 present and on time! Beautiful Baptismal Service for all infants under 6 years of age at 10:30 a. m., following which the pastor will receive all those desiring to unite with our congregation, either on profession of faith, or by the transfer of their membership to old First Church. Let everyone pray earnestly, work enthusiastically, and give liberally towards our "Self-Denial Thank Offering" of \$10,000.00 for the Lord Christ to clear the Temple of God of all indebtedness.

WINDOW DISPLAYS CREATE LENTEN SPIRIT

The Lutheran churches of Kansas City last year instituted a very thorough publicity campaign to help in proclaiming the message of Easter and Lent. Among the methods that of window displays proved to be very effective. There were ten of these displays. Oscar E. Feucht tells about it in the *American Lutheran*.

Prominent windows were secured gratis from shop owners. Several were in vacant stores. Two banks placed their windows at our disposal. Once the windows were secured, we worked out the displays. First we went to art galleries and borrowed pictures with religious subjects, preferably the passion scenes. All pictures were loaned without any charge. In some cases the stores voluntarily framed the pictures to make them more attractive. A few Perry pictures were also used. Then we visited several stained glass works and secured sketches of stained glass windows done beautifully in water colors. We were told to make our selections from hundreds of designs. At one place we found a stained glass window depicting Hoffman's "Christ before the Doctors." It was a fine specimen of stained art glass. This also was loaned to us. We placed it in our best window. The department store supplied the velour which was artistically draped over the top. Mulberry drapes of brocaded silk filled in the sides. Some ferns given by a florist put some life into the display. Some high-powered electric lights were placed back of the window to bring out the colors of the glass both at day and at night. This display alone attracted hundreds of people, also because the location was so prominent. Fine show cards on either side of the stained glass window told of our noonday services. The other windows were decorated with the pictures and art glass sketches in colors. A few photostats of pages from Bible manuscripts were also used. A show card writer made a number of cards using the general design of a gothic window. One card gave the time and place of the services. The other announced the speakers and their subjects. In every window there was also a large card bearing this message: "Let us pause from the turmoil of our busy American life in this season of Lent to meditate upon history's greatest sacrifice the suffering and death of Jesus Christ,—a sacrifice that purchased redemption for all mankind." Every window contained one or more of the printed window cards. A great many people cooperated with us in these window displays. Some even of the non-Lutheran business men were anxious to help. One department store gave us mats and drapes and the services of its window decorator. Another window decorator also spent hours of his time without any charge. This publicity proved to be effective. Forty-seven people stopped in front of one display in the short space of fifteen minutes.

The golf links lie so near the mill
That almost every day
The laboring children can look out
And see the men at play.

Wet Democrats Change Their Affections

The eyes of the wet democrats are turning away from Al Smith of Tammany. Evidently, with all of his popularity he has too much against him to win. The new prospect for the presidential nomination is Senator Reed of Missouri, just as wet as Al, but a

Protestant. On the whole he is just as objectionable and has repeatedly gone out of his way to throw slurs on the dry cause. Some one has suggested that if those who believe that Smith is opposed because he is a Catholic would urge the nomination of Senator Walsh of Montana, they would find many clean Protestants who would be glad to vote

for him. Here is an idea worth pushing along. Though he is a devout Roman Catholic, the people have confidence in Senator Walsh but the thinking folks cannot be won over to the support of the nomination of either of the political mountebanks, wet Catholic Al Smith or Wet Protestant James Reed.

I'M CALLING YOU

I AM the minister's best friend. To the pastor who prizes a successful church, which is ministering to the entire community, I am a necessity.

I will advertise your church. Every week or month I will call on every one in your community and tell them what you have done, and what you are doing, and what you propose to do. I will tell them of the benefits that may be derived from regular church attendance.

I will increase your prestige by enlarging your usefulness.

I will increase the attendance at all church and auxiliary services by regularly inviting every man, woman and child to church.

I will encourage every church auxiliary by giving the news and complimenting those responsible for the work.

I will act as your assistant pastor, for I can do everything you can do and can reach many people you cannot reach.

I will keep non-resident members informed and in touch with their home church.

I will be of no expense to you, and you may establish me in your church without cost.

I will aid you and your church financially, for I pay for myself. If you will use me extensively I will make a good profit for you.

I will make you a progressive pastor, and will do many more things for you, providing you use the plan and service of The National Religious Press.



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Send samples and full particulars of your Parish Paper Service, without obligating me in any way.

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A Living Monument... An Enduring Tribute

Golden-Voiced Deagan Tower Chimes, sending forth each day, from the belfry of your Church, their sweetly musical message of good will and inspiration! In what way can you provide a greater beneficence to the community, a more stately tribute to a loved one, a sublimer expression of the true memorial spirit? That posterity may have ever before it an imperishable record of so worthy an endowment, there is provided with each set of Deagan Chimes a bronze tablet commemorating the gift and setting forth its hallowed purpose.

Literature, including beautiful memorial booklet on request.
Standard Sets, \$6,000 and up.



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We feel a special pride in offering this most charming collection of good things for your Easter program. It contains so many new and novel features that express in a most delightful way all the joy and gladness of the Easter season. Recitations, dialogues, drills, exercises and songs. Sixty-four pages of original material with which to prepare the brightest and best Easter Service you have ever had.

THE PARAMOUNT EASTER BOOK

This wonder book of recitations, dialogues, songs, tableaux, drills, and pantomimes has everything that anyone may wish for in preparing an Easter Service. Every number is entirely new—none have ever been in print. One feature follows another. A collection of pleasing surprises. The Paramount Easter Book provides material for every department from beginners to adult. It pictures, tells, and sings the beautiful Easter story in ways that must leave lasting impressions.

EASTER TIDINGS

A wonderful collection of material for your Easter Program. 170 recitations, 17 delightful dialogues, and 23 beautiful songs. Adapted for all ages—young and old will enjoy having a part in a Service, made doubly enjoyable with the least worry and effort—EASTER TIDINGS will do it.

The price of each of the above books is 25c. Write to your supply house or send direct to

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CHICAGO, ILLINOIS

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Vital News Notes

China Asserts Its Rights

The world is looking toward China which is now asserting its rights in a very challenging way. The Kuomintang, or peoples' party, is backing a great army which seek to make China safe for the Chinese and threatens to make it a difficult place for foreigners. Newspapers are loud in the proclamations that the danger is serious and both the United States and Great Britain have despatched battleships to the trouble zone.

The movement which is really national seeks to restore the old Chinese customs and to rid the land of the foreign exploitation it has been subject to. Most people agree that the Chinese demands are just but the powers don't quite like the way that the land is going at it to secure the demands. Both Great Britain and the United States assert that the battleships are being sent merely to protect lives but the Chinese know that under such a pretext many lives have been lost in the past.

Probably more Chinese have been killed by foreigners than foreigners by the Chinese in the past generation. Within the last year foreign cannon have bombarded a Chinese city killing men, women and children indiscriminately. This may be the reason why the statements of the great powers are accepted with mental reservations.

The keenest observers see China seeking new life and the Christian sympathy is with the great eastern people. While deploring the necessity for arms yet we must admit that the lesson is one which has been well taught by western powers.

Christian Missionaries in China

The missionary in China finds himself in a peculiar situation. He naturally sympathizes with the nationalistic aims. Yet he knows the unfairness of his own persecution. The brightest side is that he understands that he is being hated not because of the doctrines he is teaching but because of the natural association of his name with the force, bigotry and intolerance of western civilization. It is hard for a man to be kind when he is being hunted as a beast and some missionaries undoubtedly find themselves in this situation. It is indeed a time for patience and prayer together with constant urging that our government remember the necessity for Christian action.

Disciples Also to Have a National Church

Add the Disciples to the number of denominations which will build a great church in Washington. The campaign is being jointly promoted by the local Vermont Avenue church and an administrative committee representing the brotherhood at large. On the whole it is doubtless a good plan for each of the major denominations to erect in the capitol city such a building that will express the religious life of the denomination and aesthetic and architectural aspirations.

Canadian Ukrainians Observe Jordan Day Before Altar of Ice

Before an altar of ice and cross of ice seven feet high set up on the Canal Lake, hundreds of Ukrainians, Russians, and Rumanians at Thorold, Ont., on January 19 observed Jordan Day, commemorative of the baptism of Christ by John the Baptist in the River Jordan.

Rev. Maxim C. Chawrink, Anglican Ukrainian priest at Thorold, had charge of the services and other cregymen from the district assisted. Among them were the Rev. Canons F. C. Piper and C. E. Riley, and the Rev. Messrs. M. Dumas, E. F. Maunsell, and E. J. Harper. A happy feature of the service was the presentation and dedication of a Union Jack by Canon Riley. The flag was given to the Ukrainian community by J. H. Ingersoll of St. Catharines. In his address Canon Riley told the congregation they were not considered as foreigners, but as fellow-citizens in the British Empire.—The Living Church.

Only Organized Law Violators

"When the Interstate Commerce Commission legislation was made law, the railroads resisted and pleaded against its enforcement, but gradually and in a short time they adapted themselves to those regulations until in recent years they are eager to have all their regulations, state as well as national, directed by this body.

"Even the banks resisted at the beginning the Federal Reserve Act. It is a matter of common knowledge that the American Bankers Association at its annual convention at about the time this law was pending took a referendum and registered an almost unanimous opposition. Now we find no one praising more highly than these bankers this act which did so much to stabilize credits, and lend aid and assistance to banks. There is nothing more firmly established than this act which met so very much opposition in the beginning.

"The Prohibition Act never had anywhere near the opposition that confronted these other measures. The Eighteenth Amendment was passed upon favorably by 46 out of the 48 states of our Union, but the opposition has steadfastly refused to accept this law.

"Different from the railroads and the bankers, the present opposition was not confined to expressing their opinion or taking the regular procedure for reconsideration, but began immediately as with all the other regulations and laws on liquor to urge and practice violations of the law. This has never been attempted by any other group or against any other regularly enacted statute.

"We are therefore confronted with a situation that is of the greatest concern to the destiny of our country."—From address of Colonel Patrick Henry Callahan of Louisville, Kentucky, toastmaster at Annual Banquet of Citizens Committee of One Thousand.

Astounding Growth of Inactive Members

The Christian Herald in a recent article by the distinguished church statistician, Dr. H. K. Carroll, reveals that the biggest growth in the churches in recent years has been the expansion in the non-active membership. Most denominations now provide for such a list which is published in the annual denominational reports. And the size is astounding. In four years the Presbyterian (U. S. A.) shows an increase from 55,050 to 65,133. The Southern Presbyterians have a non-resident list of 57,662. The Northern Methodists list 403,000. The United Lutheran Church estimates that it is losing an average of 8,183 members annually. The Protestant Episcopal places its annual loss at 22,000. The other denominations are apparently suffering in a similar way. The explanation is that church members and ministers are careless about transferring their membership when removing to new communities. However, this is but a partial explanation. The loss is tremendous enough to challenge the denominations to a more serious consideration of the economic and social waste in the present way of doing things.

Tithing Literature at Less Than the Cost of Production

53 Pamphlets and Tabloids, over 500 pages, by 33 authors, 50 cents.

For fifty cents, the Layman Company, (Incorporated not for profit), 730 Rush Street, Chicago, Illinois, offers to send to any address, postpaid, 53 large page, closely printed pamphlets and tabloids, aggregating over 500 pages by more than 30 authors of various denominations. The price is less than the cost of production. Without extra charge, we will include enough copies of pamphlet, "Winning Financial Freedom" to supply a copy for each of the church officials, also an instructive circular on a Ten Weeks' Program of Education in Tithing.

Please mention CHURCH MANAGEMENT; also give your denomination. —The Layman Company, 730 Rush Street, Chicago Illinois.

We Have a Law on That

Here is an interesting side light which shows the too often ministerial conception of practical politics. A committee at the Ohio Pastor's Convention was endorsing a new state measure, before the legislature, which provides for the abolition of Sunday baseball, dance halls and similar recreations. It was noticeable, however, that no mention was made of the moving picture theaters. It was natural that some one should ask the reason for the omission. The chairman was ready with an answer.

"Why we already have a law prohibiting Sunday movies," he said.

And he was right but nobody seemed to know about it. In all of the major cities the moving picture theaters are operating every Sunday. But the good people had done their part. They had secured a law against it and could now pass on to the making of more laws which will probably be observed just as effectively.

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Price NOW within the reach of all

\$59.00

JUST THINK OF IT!

The World's Famous Church Bulletin Board
reduced from \$76.00 to \$59.00

The REV. KYLE Model is a day and night Bulletin, name of Church, Pastor and Announcement can be read by night as well as day.

The Greatest Interchangeable Steel Bulletin Ever Conceived or Constructed

Dimensions over all 72x44 inches, depth 6 inches. WIRED INSIDE READY FOR USE. Finished natural oak, treated with three coats outside spar varnish; sign section pressed steel, letter equipment 330—3 inch; 450—2 inch.

Price Includes Lettering Name of Church and Pastor on Glass Panel Above the Door

You can arrange to buy this board on time payments, as follows:

Model Rev. Kyle. \$19.00 cash, \$10.00 per month for four months, delivery charges extra.

Note—No interest charge.

Write us for full information about this and other Bulletin Boards.

THE PILGRIM PRESS, Dept. C

19 So. La Salle Street, Chicago, Ill.

14 Beacon Street, Boston, Mass.

Ohio Ministers Meet

Ohio has a unique organization known as the state pastor's convention. It meets in Columbus once each year and brings together hundreds of the ministers from the various evangelical denominations. In the 1927 meeting, just held, one thousand ministers were in attendance. The convention is affiliated with the Ohio Council of Churches. Its chief work is the study of the problems peculiar to the pastorate and the church. The committees include evangelism, religious education, moral welfare, international good will, youth, law enforcement, etc. The emphasis upon denominational cooperation and the practical assistance rendered in consolidating churches in over church communities are among the outstanding policies of the organization.

Seward, Illinois

The Seward Illinois Congregational Church, O. R. Thome, pastor, reported a very interesting year at its annual meeting.

Each Sunday evening some organization in the church put on a special program. Thus nearly every one in the church had an active part in the work of the church. The young people are an active group. A very fine orchestra was organized. And a men's chorus featured strongly in these programs.

Stones Have a Message for Seminary

One of the features of the cloister which runs from the Hilton Chapel to the Hooker Library building in the new Chicago Theological Seminary is the collection of building stones from many places.

In this remarkable cloister, there are to be stones from the bed-rock, seventy-six feet below the surface, on which the tower stands; a stone from the Isle of Shoals, in New Hampshire; a stone from Serooby Manor Wall; and a brick from the barn of William Bradford; a stone from Wartburg Castle in Germany; and another from Solomon's Quarries in Palestine.

One of the most attractive and remarkably historic stones will be a cornerstone two feet long and one and a half feet high, taken from one of the early Christian Chapels near Hebron, Palestine, and bearing an original inscription in Greek, as follows:

"This new building was made possible by the generosity of Stephanus, the brilliant and famous physician of the royal house."

This stone is the gift of Professor Benjamin W. Robinson, Professor of New Testament at the Seminary.

Observe when others are suffering, and drop a word of kindness.

You say "What can I do?" You can furnish one Christian life.—Phillips Brooks.

New Style Collection Plate

Order on approval. Don't send any money.
See before you pay—that's our way.



No. 63-44. New Style Collection Plate. Diameter nine inches, plush lined bottom; convex side means double the capacity of ordinary plate; flange on bottom permits stacking any number. Brown mahogany finish or imitation golden oak finish, \$2.65; Genuine walnut, \$3.00.

No. 63-46. Plate. Same as 63-44 but ten inches in diameter. Brown mahogany finish or imitation golden oak finish, \$2.95; Genuine walnut, \$3.30.

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are easily beyond comparison yet Cost Less when appearance, the unusual comfort and general upkeep are reckoned.

ONE ACTION opens or closes. Stacks compactly, does not tip, rests solidly on the floor.

Several styles and designs to choose from.

RECENT INSTALLATIONS:

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Y. M. C. A., Westfield, Mass.
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Complete descriptions on request

ROYAL METAL MFG. COMPANY
2317 S. Western Avenue Chicago, Ill.

The Most Beautiful Song

The following testimonial to the song, "THE BEAUTIFUL GARDEN OF PRAYER," is a sample of what the publishers are receiving almost daily:

"At the Virginia State Women's Missionary Conference, held at the First M. E. Church, Charlottesville, I sang 'The Beautiful Garden of Prayer,' and by request repeated it at one of the very special sessions. It was received so favorably that at least seventy-five ladies asked the name of it, and the address to send for it on returning home. Our home folks say it is one of the most beautiful songs ever sung in Charlottesville. (Signed) Mrs. Robert Allegree, Box 131, Charlottesville, Va."

The net price of the song is 35 cents. If the reader of this will promise to sing it publicly, or have someone sing it publicly, we will mail a copy for two silver dimes.

FILLMORE MUSIC HOUSE

502 Elm Street

Cincinnati, Ohio

Selling Your Church by Mail

By R. N. Fellows

THERE is a helpless feeling comes to us just at one time—when we are out of contact with things. And an amazing number of ministers are in that position most of the time.

We can deny to ourselves that we have the feeling. We can temporize and evade it. But the important thing is to conquer the feeling, and there is only one way to do that. That way is by establishing an intimate, living contact with things.

Thus we come to what is perhaps the most important and basic problem in church management—establishing and maintaining a close contact with everything that is vital for church growth.

Let's take a page out of the life of any successful business executive, and see how he handles the same problem—for every business man is faced by exactly the same problem of contact. He also has the same helpless feeling when his contact with things is broken, or inefficiently established.

First of all, the successful business executive divides his business broadly into three general parts:

1. His employees and organization.
2. His customers.
3. His prospects.

By systems of reports, careful supervision, etc., he establishes a close contact with his employees and organization. At any moment he knows exactly what is going on—what work is being done, how well it is being done, who is behind in his work, and so on.

By making and selling as good a product as possible at the lowest possible price, and by telling his customers about it through his letters, salesmen and advertising, he establishes an intimate contact with the people who buy from him.

Finally, by picking out carefully the people who are not customers, but who ought to be, and keeping in constant touch with them through salesmen and advertising, he maintains a highly profitable contact.

We note one salient fact in the successful business executive's methods. He considers his customers and prospects an integral part of his business. He knows that a business without customers is not a business. And he spends as much time, effort and money in keeping in contact with customers and prospects as in supervising his employees.

Frankly, too many ministers work on the theory that their churches are composed of buildings and officials. The truth is that your entire community is

a part of your church, whether the people in the community attend or not.

We are familiar with the thought that the church is a living part of the community, but it is a new realization that the community is a living part of the church.

Like the business executive you can separate your church into three parts:

1. The officials and workers.
2. The people who attend church regularly.
3. The people who ought to attend regularly, but who don't.

To establish the kind of contact that conquers that helpless feeling, therefore, it is not sufficient to keep in touch with the official church organization—the committees, teachers, boards, etc. It is not even sufficient to preach to those who attend church. It is necessary—it is vital—to keep in touch with your community.

Let's examine your community. Do you know how large it is geographically? Does it consist of your entire town or city, or only a certain part of it? Do you know how large it is numerically? Do you know how large it is denominationally—how many people in the prescribed geographical limits are either members of your church, or non-members of other churches?

Do you know what kind of people make up your community? Do you know their tastes, their problems, their habits, their mode of living? Do you know definitely why some of them come to church and others stay away? Are you intimate with their lives? Have you any contact whatever with them unless they walk into your church?

"But how can I know all these things?" a minister asks.

"Every minute of my time is taken up as it is. I haven't time to make as many calls on my own parishioners as I'd like to make. Where shall I find time to seek out the entire community?"

And that is the problem that every minister must solve. Fortunately thousands of them have solved it by incorporating into their work the systems and methods that have enabled business executives to solve the same problems. It is not so difficult as it seems.

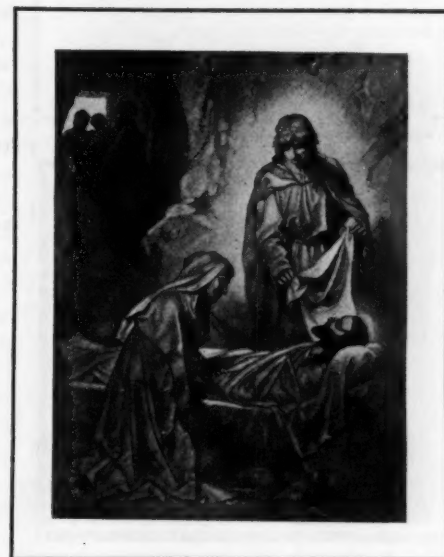
The first step is to find a medium of contact with the community. There is no evading the fact that there are only twenty-four hours in a day, and a pastor cannot physically call and talk to everyone in his community. We look about, therefore, for other media besides personal calls by the pastor, and we find several.

(Continued on Page 355)

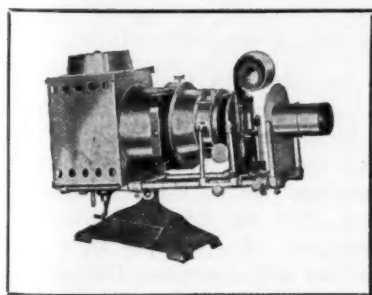
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The Privilege and Peril of Opportunity

(Continued from Page 333)

get—if we forget. He got on without the seven churches of Asia, for they forgot. They turned away from the ideals and calls of the highest, and were selfish and worldly, and became time-servers, and the candlestick was taken out of the candlestand from the midst of every one of them. He can get on without any of us. Back yonder the people of England trifled in their religious life, and God brought forth Wesley and said, "Go up and down the earth and call the people back to spirituality and to vital godliness." And Wesley shook England, and came across the waters and moved our own country as well. Yonder in Germany, when ritualism was in the ascendancy, and when forms were taking precedence of vitality in spiritual life, He raised up Luther to shake Germany, and Europe, and the papacy, and the world! God is independent of any particular class or organization, and if they forget He will find another method, another agent, another means to have His cause advanced and His standard carried to the highest hill. I am often alarmed about my own denomination, which I love better than I love my life. I think she has truths which this world needs, beyond all human speech. I think she has great doctrines of civil and religious liberty, concerning which she has been the mighty champion, as the centuries have passed. I think she has an emphasis on the doctrine of personality in religion which is of measureless moment. I think she has an emphasis on spirituality, as the one supreme hope, without which all else is but a galvanized corpse. But woe betide her if she gets off into the little eddies and forgets the great, deep currents that God has for His people to navigate, with His mighty ships of mercy and power and grace and service!

Retribution surely follows neglect of duty. "Esther, if you hold your peace at this time, deliverance will come from another source, but you and your father's house will perish." Why? Because whatsoever a man soweth, or a woman, or a family, or a church, or an organization, or a nation, the reaping shall be in like kind. Let duty be neglected anywhere, at any time, by anybody, and retribution like a mad Nemesis is on the heels of such neglect. You cannot neglect duty without the most fearful consequences. Retribution ever follows neglect of duty. O, if we would but remember that! Let a parent neglect his duty there in the home; let him be indifferent to the proper

standards and ideals of such a home; let him put gold and the things of time and earth high over the rest; let him put into the background the deepest and most vital things of life, and he has a wrecked family on his hands, and his children after him will rise up to mock him for his defalcation in the day of his opportunity. A family that today neglects the highest things shall sadly pay for it tomorrow. If the cheap and gaudy things of earth are put in the ascendancy, there is inevitable heart-break tomorrow. There is a payday tomorrow. Out from the fearful ashes of human life the black Nemesis of retribution will follow and present its product and say, "This is the product for neglecting duty." Duty neglected means retribution—let us realize it in time!

O, if we would realize it! The maddest thing in the world is to do wrong. The most stupid folly in the world is to do wrong. The most grievous waste in the world is to do wrong. Let any man in the world neglect the call of God, the claims of Christ, the Master of men; let such claims be ignored and forgotten and there comes a retribution for such neglect too perilous for me to depict in human speech. "Whosoever would save his life shall lose it. Whosoever shall lose his life for my sake shall find it." You cannot trifle with any duty in the world and not be harmed. You cannot trifle with a duty in the home, or in the state, or toward God, and not be harmed. You cannot trifle with duty anywhere, at any time, but that retribution follows in the wake of your trifling and presents you with the wretched product of your deed. God can get on without us, but we cannot get on without Him.

Let us side with God, whatever it costs. "He always wins who sides with God. To him no cause is lost." Let us side with God. Let us side with Him in our families. Let us side with Him as citizens. Let us side with Him as money-makers. Let us side with Him as teachers and students. Let us side with Him as individuals. Let us ever side with God; and if we have defaulted, if we have been untrue, if we have slipped and forgotten and failed, blessed be His grace, there is deliverance, and there is recovery, and there is forgiveness, and there is a divine power pledged to help us today, tomorrow, and forever, if we will faithfully side with God!

"And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

The fearless prophet of God need not expect long pastorates.

Selling Your Church by Mail

(Continued from Page 352)

We find that the church building itself is a medium of contact. Its very presence is a stirring message to every passerby. An outside bulletin board carries concrete messages.

We find that the words of church workers and members to their friends and acquaintances are a medium of contact. Through these people the pastor can talk to hundreds, and even thousands of people in his community.

We find that the newspapers are a medium of contact. Through news items and judicious announcements we can reach many people.

We find that the telephone is a medium of contact. In many ways, telephone calls can be of great service.

And finally, we find that the United States mail is a medium of contact. This, the newest discovery in church work, is perhaps the greatest medium of all. Its possibilities are almost limitless, and for this reason we shall stress it in this discussion.

Now that we have our media of contact—our tools with which to work—we can begin to systematize our efforts. For this purpose we find it invaluable to put our community on a card index.

Every church has a list of its members. Many churches have also the names and addresses of people who are non-members, but who are interested in the church work. These lists form our starting point.

We make a careful survey of our community, and settle definitely its size and limits. Then through the use of city directories, telephone books, tax lists, club rosters, house-to-house canvasses, etc., we find the names and addresses of the people of the community. In order not to conflict with the efforts of other churches it is often wise to allow our fellow pastors to check off the names of their members.

On a card we put the name and address of every person we have found. To this we add important data, such as whether the person is a church member, what church position he or she holds, and even a record of attendance, if we like. Better than having the information on cards, we can emboss the names and addresses on metal plates, and register the other data by the use of vertical metal tabs inserted in notches in the tops of the plates. The advantage is that we can address messages to our lists with an addressing machine, saving time, labor and expense.

Once our card index is made up, we see all our plans beginning to shape themselves. Here—perhaps for the first time—we have in definite form the important facts relating to our church work. The importance of this is hard to overestimate.

A Church "Invitation" Electrically Attractive

This Flexlume electric display of the First Presbyterian Church is a constant invitation—it broadcasts a welcome to all every day and night all the year 'round.

Because of modest first and low operating costs, this form of advertising comes well within the limit of what a church can expend for publicity.

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Volumes could be written about the uses to which the card index can be put—but they can all be summarized in the fact that they conquer that helpless feeling, because they establish the kind of contact that assures us the Lord's work is being done.

The card index alone, of course, is valueless. The uses to which it is put are paramount—and contact through the mail is perhaps the chief use. Hundreds of churches are developing this new form of going out into the highways with their message.

The Pasadena Presbyterian Church, in Pasadena, California, has prospered through its use on mail messages. It has a pew rental income of \$26,000, and owns property worth \$1,000,000. It maintains its own radio broadcasting station. And the pastor, The Rev. Robert Freeman, D. D., keeps in constant contact with his community through the mail. He does this in the following communications:

1. Personal letters.
2. A fortnightly church magazine.
3. Notices of church activities.
4. Notices of Sunday School activities.
5. Notices of Christian Endeavor activities.
6. Pew rental statements.

Through these messages and the

other activities of the church, a personal contact is maintained with each of the twenty-seven hundred members and the entire community. The card index, which is embossed on address plates and classified with tabs, has become an invaluable link between the pastor and the community—a link that is building a greater, better church.

The communications do not savor of circulars, because they are personal. Through classification of the lists, people interested in certain activities receive appropriate notices, and people interested in other activities receive other notices.

The labor involved in this work is greatly reduced by using an addressing machine, as then all addressing becomes practically mechanical. It is due to such modern developments as this that this great medium of contact—reaching people through the mail—has become possible, because the time and expense necessary with hand methods was far too great for practical purposes.

The Pasadena Presbyterian Church is but one of the hundreds of churches whose pastors are keeping in contact with their communities. Examples multiply themselves in all parts of the country. And fortunately it is not the large and prosperous churches alone that can afford to do it. The smallest church can also use these methods.



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The Duties of the Architect and of the Owner

AFTER he has been appointed, an architect obtains his client's description of the requirements, studies the problem from all available angles, advises the client of ways in which the first idea may be improved and makes rough drawings or sketches of the building, expressing this. These sketches should be modified and redrawn until both the owner and architect are satisfied that a completely adequate solution has been found. If an owner is not familiar with drawings as an expression of form, the architect should carefully explain them and if necessary have a model of the final structure made. It should be noted that the manufacture of such a model implies an added expense which the architect can not fairly be expected to assume. At this period, the owner should give to the study of the problem ample time and should make a personal effort to fully inform the architect and to understand his solution.

When the sketches have been finally approved, working drawings with dimensions and notes and specifications are made. Large scale and typical full size details are often drawn at this time. The production of working drawings is very costly. Changes in them usually involve serious expense. Hence working drawings should not be begun

until the scheme is well developed and determined. The owner should freely give his personal time to an examination of these drawings, the details and specifications. Although he may not understand all of the technicalities he will know how the different parts of the work are to be treated and will be able to discuss with the architect points that might otherwise be contrary to his desires.

The next step is that of obtaining proposals from contractors. If competitive bids are desired, the architect usually prepares a list and should carefully examine the ability, financial responsibility and reputation of those he recommends. When the owner selects the contractor, the architect usually feels relieved of responsibility. However, he should report his objections to the owner if he believes the contractor is unsuitable. The owner may employ one general contractor or several for different parts of the work and when a contractor has been selected the architect prepares the contracts and should have the necessary legal knowledge and experience to do this satisfactorily in the ordinary case without the use of an attorney. The American Institute of Architects issues special forms for this purpose as well as for other contractual relations.

During the progress of the construction, the architect supervises the work and he should diligently guard the interests of the owner inasmuch as they might be damaged by inferior work, improper bills or unjustified claims for extra payments. At the same time he should see that the terms of the contract are fulfilled in a just and equitable manner as regards both owner and contractor. In view of the fact that he must remain an unbiased judge of all questions, he should have no financial interest in the building operation and therefore cannot assume any guarantee of the cost to the owner.

The fees to be paid should always be discussed frankly by owner and architect and determined clearly at the beginning of the operation. If the proper amount or rate of charge cannot be settled until the extent of the work has become definite, a preliminary charge for consultation, early sketches or estimates will usually be found acceptable to the architect.

The schedule of proper minimum charges of the American Institute of Architects defines the customary fees if the work be performed on a percentage basis. If the operation be divided into

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several contracts the architect's labor is greatly increased, and he eventually performs the work for which a general contractor would be employed, who would probably receive ten per cent for his services. In such event the architect should be adequately paid for such additional services by a marked increase in the percentage of his fee. It is usual for the owner to pay for the cost of special engineering services, traveling expenses, blue-prints, long distant telephone calls and telegrams.

Two other forms of compensating the architect obtain to some extent. The architect may agree with the owner upon a specified lump sum for his services in supplying drawings, specifications and even supervision for the whole operation; or he may be paid for his expenses in doing the work plus an agreed profit which may be either a percentage of this cost or a lump sum for the architect's personal services.

An architect may be employed to make drawings without supervision of the construction or to supervise without having made the design, but this is generally unsatisfactory for both owner and architect.

In general the production of simple standardized work requiring little detail is less expensive than work requiring a large number of detail drawings. The cost of producing drawings for a small operation is proportionately very much higher than for a large one. The office expenses of the architect in producing drawings and specifications is much greater than the average client realizes. Much time is absorbed in the thorough study of the simplest problems. He must usually make many sketches in order to arrive at the best solution. He must be prepared to employ competent and expensive assistance in making the working drawings. To this must be added the cost of specification writing, stenography, rent, drawing materials and other overhead expenses without taking account of the superintendence which usually occupies from six months to a year. Furthermore the architect's office force must be maintained at all times in a high degree of efficiency. Consideration of these facts will show that the usual professional charges of an architect are small in comparison with his expenses and the work he does.

The ability of the architect properly to perform his duties makes for the success or failure of the building entrusted to him. Moreover, he is the disbursing officer of his client, in control of large expenditures. The architect who wisely administers the duties entrusted to him may greatly reduce the cost of a building. If the public

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3. Advertising conserves human energy. The man who reads the advertisements knows where and how to get the article he needs.

realized this fully, they would select with care the architect best fitted to the requirements of each building operation. Except for certain forms of public and semi-public work a "competition" is not considered by the American Institute of Architects the best means of making such a selection. The custom of asking for preliminary sketches before making a selection and therefore before serious study of the problem can take place, is deplored and condemned. An architect should be selected with the same careful consideration of his work and reputation as an attorney or physician. When this is done, those who build reap the benefit by actually receiving full value for the funds they expend and the public at large is benefited in more beautiful and more useful buildings.—American Institute of Architects.

Dr. Beaven in the Orient

Dr. A. W. Beaven, well known to all CHURCH MANAGEMENT readers, with Mrs. Beaven, is now in the Orient. He expects to be gone three months and will touch many points of interest and council with many groups during the time.

Evolution Law Upheld But Fine Remitted

The old statement that the operation was successful but that the patient died has been repeated in the decision of the Supreme Court of Tennessee in the appeal of the famous Scopes case. The court decided, by a divided vote, that the law prohibiting the teaching of evolution was constitutional but that the trial judge erred in placing the fine on the defendant as it should have been placed by the jury.

This disposal of the case is satisfactory to the state and to the author of the law and as far as rumor is concerned the defendant is not pressing for a further vindication. The probable facts are that the commonwealth of Tennessee realizes that the notoriety of the case was not desirable publicity and that it is just as well to let the matter rest.

May it rest in peace.

Keep your windows open toward God.

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A Men's Class With Both a Social and Spiritual Program

WE publish this information about the Men's Main Street Class merely to show the frame work of a good all around class in action. This class is affiliated with the First Presbyterian Church of Independence, Iowa, and is reputed to be the best men's class in the state. This is further evidence that you do not have to have a crowded city to get results with men.

MEN'S MAIN STREET CLASS

1. A Bit of History

The Men's Main Street Class was organized December 5, 1923. It was a lively, healthy youngster from the very beginning, and has grown steadily ever since its organization. This will be seen by examining the attendance records for the past three years:

Average (weekly) attendance, 1923-24, 32.

Average (weekly) attendance, 1924-25, 42.8.

Average (weekly) attendance, 1925-26, 48.9.

We are proud of this record and confidentially expect to exceed it for the year 1926-27. We cordially invite any man not associated with another church to meet with us and share our good times.

2. The Class Officers

President—Mr. C. M. Roberts.

Vice presidents—Mr. M. O. Fouts, Mr. R. M. Ritchie.

Secretary-treasurer—Mr. Royal B. Hovey.

Assistant secretary-treasurer—Mr. Allen Smith.

Teacher—Rev. R. V. Gilbert.

Assistant teachers—Mr. R. F. Clarke, Mr. J. F. Sparks.

Past presidents—Mr. S. K. Buell, 1923-25; Mr. Rudolph Leytze, 1925-26.

Class motto: "Square All Week and Round on Sundays."

3. Weekly Meetings

The class meets every Sabbath at 10 a. m. in the auditorium of the church. These weekly meetings are conducted upon the principle of the open forum. One man's opinions are as good as another's. We have no czar in our class. We firmly believe that no one man knows everything; and that one's opinions should be aired to keep them from growing musty. Come—bring your questions, doubts, problems; we shall try to help you solve them in a common interchange of views.

4. Monthly Meetings

The class also meets the third Friday of the months of October, November, January, February, April and May, at 6:30 p. m. Our new program, this season, calls for a supper at 6:30 p. m., served to all who come at 35 cents per plate, which is the actual cost. After the supper we have something worth while and a social hour. You will enjoy these monthly social and inspirational meetings.

The following is a schedule of monthly meetings for the season, 1926-27:

(a) September 10

A business meeting of the executive committee, at the manse. At this meeting, the social program of the coming year was definitely planned.

(b) October 15

A rally meeting of the men of the parish, with a selected group of men from the neighboring churches, with an inspirational address by the Rev. Wm. F. Weir, D. D., Chicago, general director of men's work in the Presbyterian church, U. S. A. This was one of the best meetings the class has ever had. The supper was fine, Dr. Weir's address was truly splendid, and every man went home feeling that the evening was well spent.

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(c) December 3

Coe College Men's Glee Club. This takes the place of the social meeting for this month. Once a year, the class gives an entertainment.

(d) January 21, 1927

At this meeting we hope to have with us the Rev. Karl F. Wettstone, D. D., president of Dubuque University. Dr. Wettstone is a fine man, a real executive, and a good man to meet. Supper at 6:30 p. m.

(e) February 18

At this social meeting we have arranged for a debate by the members of the class. The subject is: "Resolved, that the Philippine Islands should be granted their independence." The battery of debaters is as follows:

Affirm:	Deny:
W. F. Miller	R. W. Hasner
Guy Hitchings	Allen Smith
Edwin Dukes	R. F. Clarke

(f) April 15

Annual Ladies' Night. Definite announcements later.

(g) May 20

Annual picnic meeting; election of officers for ensuing year.

5. The Class Committees

There are eight standing committees, appointed yearly by the executive committee. The president of the class, and the teacher are ex-officio, members of all committees.

A list of these committees, their personnel, and an outline of their duties are herewith given.

(1) Program Committee

It is the duty of this committee to map out the "Program of Social Activities," and have the same in print before the first Sabbath of September.

(2) Publicity Committee

It is the duty of this committee to see that all the activities of the class are properly advertised. It edits the literature that the class publishes from time to time.

(3) Athletic Committee

It is the duty of this committee to plan ways and means whereby the class may be of service to the boys of the parish. This committee also has charge of the Main Street baseball team in the local interchurch league.

(4) Social Committee

This committee provides the refreshments at the monthly social meetings.

(5) Finance Committee

This committee is responsible for the finances of the class and its activities. The committee publishes this "souvenir program."

(6) Fellowship Committee

This committee furnishes the church with ushers; arranges for a welcome committee, and promotes the spirit of fellowship generally.

(7) Music Committee

This committee provides music for the monthly social meetings.

(8) Membership Committee

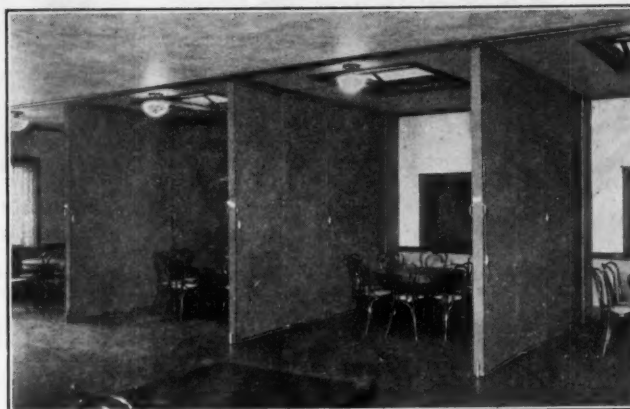
It is the duty of this committee to furnish ways and means by which the class may be brought to the attention of men who are not affiliated with another church.

AND NOW—THE IMPROVED

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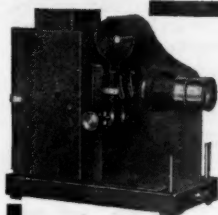


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SOME LENTEN SUGGESTIONS

The Cross

Its Wonders. Isaiah 52:14.
Its Company. Psalms 22:7.
Its Renewal. Hebrews 4:4-6.
Its Memorial. I Corinthians 9:26.
Its Accomplishment. John 9:30.
The Sign of a Christian. Galatians 6:17.—St. John's Lutheran Church, Philadelphia.

Thursday Evening Meditations

What Betrays Christ?—Expediency.
What Denies Christ?—Compromise.
What Forsakes Christ?—Disloyalty.
What Rejects Christ?—Unbelief.
What Condemns Christ?—Envy.
What Crucifies Christ?—Human Choice.—St. John's Evangelical Church.

Lessons

A Lesson in Time.—II Cor. 6:2b.
A Lesson in Living.—I Thess. 4:3a.
A Lesson in Wisdom.—Eph. 5:6.
A Lesson in Birthrights.—Gal. 4:28.
A Lesson in Sacrifice.—Heb. 9:11.
A Lesson in True Greatness.—Phil. 2:9.

A Lesson in Immortality.—I Cor. 15:12-57.

A Lesson in Knowing the Risen Christ.—Luke 24:15-16.—Bethany English Lutheran Church, Cleveland.

The Seven Words

"Father, Forgive Them: For They Know Not What They Do."

"Today Shalt Thou Be With Me in Paradise."

"Woman, Behold Thy Son!—Behold, Thy Mother!"

"My God, My God, Why Hast Thou Forsaken Me?"

"I Thirst."

"It Is Finished."

"Father, Into Thy Hands I Commend My Spirit."

\$50.00 FOR THE BEST STUNT

The Social-Recreational Union, 510 Wellington avenue, Chicago, Illinois is announcing a prize of \$50.00 for the best original stunt, suitable for use in church centered recreation. It may be a serious pantomime, playlet, musical or dramatic sketch and may use from five to fifteen minutes in presentation. The setting should not be elaborate and should require little equipment or rehearsing. Stunts to be entered in the contest should be mailed by April 15 to the above address.

Renew our strength, great God, we plead with earnest cry this day. Go with us through the coming year, and be our help and stay.—Charlotte Murray.

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A living faith is a creed in action.

Patience as well as piety counts on life's highway.

Crooked work has no place in the straight and narrow path.

The mouth of the pocket book has no tongue but it makes itself understood.

Pessimism and faith can not dwell together in the same heart.

Love so amazing, so divine,
Demands my life, my soul, my all.

Who learns and learns
Yet does not what he knows,
Is one who plows and plows
Yet never sows.—Persian Proverb.

The spiritual braggart has no part in the Lenten program.

A falsehood can never be the final statement.

"Back to Christ," is the slogan of the pessimist; "forward with Christ" is the battle cry of progress.

JUDGING WITHOUT KNOWLEDGE

"A pastor's knowledge of his people is a limited one. The members of a church do not know each other. If we knew each other as we really should, do you think we would be as merciless in our criticism as we oftentimes are? You have, perhaps, heard the story of the man in the Pullman sleeper who, after patiently listening for an hour or more to a screaming baby, called out to the man who was walking up and down the aisle with it, 'O, take that kid to its mother.' The man replied, and there were tears in his voice: 'I would gladly do so, my friend, but this baby's mother is in a casket in the baggage car.' Would the critical man have spoken as impatiently as he did had he known all the circumstances? I think not. Nor would we be so harsh in our criticisms of others—if we knew."

"O compassionate Saviour of men, so patient, loving and forbearing with the waywardness and faults of Thy children, help us to follow in Thy steps. Keep back from our lips all idle words of acidity and criticism. May we remember our weaknesses and the imperfection of our knowledge."—William Evans in "Christ's Last Message to His Church"; Fleming H. Revell Company.

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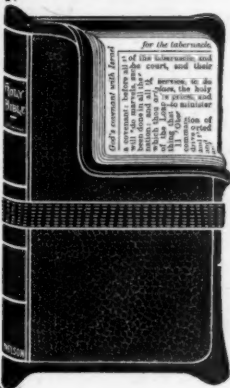
TAKING THOUGHT

Did the Great Teacher really say, in Matthew 6:34, as former versions of Scripture have it, that we are to take no thought for the morrow? Or was the injunction as the American Standard version has it, that we be not therefore anxious for the morrow? In the light of all His matchless teachings, and on the authority of the more accurate translations found only in the American Standard Bible, how much more comforting it is to be not anxious than simply to take no thought?

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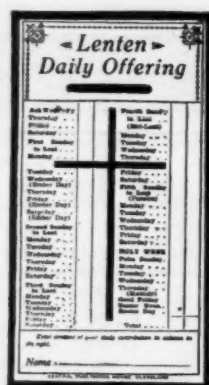
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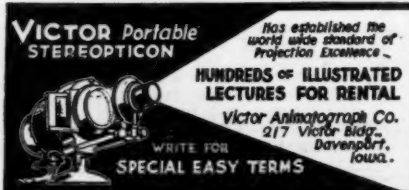
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TWENTY-FIVE BEST BOOKS

A list of the twenty-five best religious books as selected by the judgment of fifty-three religious leaders in the country, with the co-operation of the School of Education of Northwestern University:

Abbott: What Christianity Means to Me.—Macmillan.

Bosworth: Life and Teachings of Jesus.—Macmillan.

Bosworth: What it Means to be a Christian.—Pilgrim.

Coffin: What is There in Religion?—Macmillan.

Ellwood: Christianity and Social Science.—Macmillan.

Ellwood: Reconstruction of Religion.—Macmillan.

Fosdick: Christianity and Progress.—Revell.

Fosdick: Modern Use of the Bible.—Macmillan.

Fosdick: Twelve Tests of Character.—Doran.

Gilkey: Jesus and Our Generation.—University of Chicago Press.

Glover: Jesus in the Experience of Men.—Doran.

Inge: Personal Religion and the Life of Devotion.—Longmans.

Jacks: Living Universe.—Doran.

Jones: Fundamental Ends of Life.—Macmillan.

Jones: Spiritual Energies in Daily Life.—Macmillan.

MacIntosh: Reasonableness of Christianity.—Scribner.

Mathews: Faith of Modernism.—Macmillan.

Merrill: Liberal Christianity.—Macmillan.

Scott: Ethical Teachings of Jesus.—Macmillan.

Simkhovitch: Toward the Understanding of Jesus.—Macmillan.

Smith: Principles of Christian Living.—University of Chicago Press.

Sperry: Reality in Worship.—Macmillan.

Swain: What and Where is God?—Macmillan.

Title: What Must the Church Do to be Saved?—Abingdon.

Browne: Why I Believe in Religion.—Macmillan.

THREE SIMPLE WORDS

There are three simple words that begin with an "S";
They are wise with a wisdom the world can not guess;
But those who employ them their beauty confess:

Keep Silent, Keep Sweet, and Keep Stepping!

Keep Silent, and spare yourself needless regret;

Keep Sweet, and the whole world will be in your debt;

Keep Stepping with Christ, the truest Friend yet:

Keep Silent, Keep Sweet, and Keep Stepping!

What Is Wrong with this Picture?

Last Saturday it showered just a little in the early afternoon and everybody who had a ticket to the theatre in the evening tore it up and threw it in the waste basket. And on Sunday it "rained cats and dogs" and the churches were crowded with people.—Calendar, College Baptist Church, Hillsdale, Mich.

Rules for the Church Housekeeper

NOW that the church hostess or housekeeper has become a necessity one expects rules and regulations to follow. Here are those which the women's organizations of the Pilgrim Congregational Church of Cleveland recently announced.

Rules Pertaining to the Housekeeping of Pilgrim Church by Pilgrim Women

Each organization when planning to serve a duly arranged luncheon, supper or any refreshments, will appoint one person to notify the housekeeper and confer with her as to the help she can give. When possible, this should be done at least three days in advance.

When a Pilgrim Church organization or an organization other than those of Pilgrim Church desires to have a dinner, lunch or any refreshments served, other than regularly scheduled program, after having secured consent of the trustees, must confer with the associate pastor to arrange for the date. Arrangements must then be completed with the chairman or vice chairman of the housekeeping committee or, if unable to reach either, with the vice president, Mrs. A. C. Thomas, whose special duty it is to advise with the housekeeping committee.

When refreshments are served to outside organizations a fee of ten cents for each person served shall be paid to Pilgrim Church by the parties serving to partially cover overhead expenses.

Any person or persons serving refreshments or using a room for any purpose will be held responsible for damage to property.

Payment for all extra help required by the housekeeper in connection with serving meals or refreshments shall be made to Pilgrim Women by the organization serving same upon receipt of statement rendered by the treasurer of Pilgrim Women.

No cooking utensils, china, silver, linen, etc., shall be loaned without consent of the housekeeping committee. Such articles must then be obtained from and returned to the housekeeper, she being held responsible for same.

Since the housekeeper is in all ways responsible to Pilgrim Women it is urgently requested that all organizations refrain from making extra gifts of money or other forms of tipping to her.

The duties of the housekeeper are, in general, to care for the housekeeping of the church; care of kitchen, offices, upper hall and ladies' dressing room; dusting of auditorium, Sunday school rooms, Kate MacInnes memorial room, ladies' parlor, dining room, and nurse's room. And in particular, she is to help in the kitchen and be in charge of the silver, linen, dishes, etc. Inasmuch as the duties of the housekeeper are so numerous it was decided by Pilgrim Women at the September meeting that she must not be asked or expected to make pies or desserts for any organization.

The housekeeper will be found ready and willing to co-operate in any reasonable way if approached in the right spirit and through the proper channels.



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Let us all work together and be reasonable with our requests, recognizing that her duties are numerous and frequently troublesome. Let us discourage fault finding, and please let any criticisms be made to the housekeeping committee and accompanied with a helpful suggestion.

UNCLAIMED PROVISIONS OF HIS CARE

"Some years ago we read a booklet entitled, 'Expectation Corner.' In it is the author's dream of entering the Glory. A guide shows him about the Father's vast estates. At length they come to long buildings and, upon inquiry, he is informed, 'These are the store-houses where the servants make provision for the needs of the Father's children on the earth.'

"Looking more closely, he noticed packages lying upon the shelves, many of them covered with dust. 'And what are these,' he asked. 'Oh,' said the guide, 'these were gotten ready for the Father's children, to meet some special need in their lives, and THEY WERE NEVER CALLED FOR.'

"Thoroughly aroused, the man began to examine some of them. Presently he came upon one with his own name upon it, and the date. Thinking back,

he recalled the severe trial through which he was passing at that particular time, a dire emergency, and here was the Lord's provision for it, ample and sufficient to meet it. 'And to think,' said he, 'I never called for it.'

"Unclaimed provisions of His bountiful care! How many are up there, dear reader, meant for you, prepared specially to meet your need, labeled with your name, that you have failed to claim."—Norman Harrison in "His In Joyous Experience."

LET ME LIVE

If by living

I can be my brother's keeper,
Helping others who are weak to bear the load.

If by doing

I can follow in the footsteps
Of the One who taught the joy of doing good.

If by loving

I can grow a bit more tender,
And can prove the faith of friendship every day,

Help me, Lord,

To live and serve and follow,
Give me strength of heart to live and love and pray.

Mrs. R. W. Howes.

"IF PROTESTANTISM IS WISE"

Protestantism is being warned today of some of her serious faults, and it is worse than useless to ignore the dangers and defects that are pointed out. These criticisms are to be most carefully considered, and some of them at least, deserve to be put into effect.

A Roman Catholic priest not very long ago made some remarks, quoted below, about our Protestant failure to emphasize the great essentials of our faith and to train our young folks in sound doctrine, which ought to be read by all thoughtful Protestants. It is not necessary for any Christian parent, or for a particular church in any community, to wait for some great general movement toward correcting these faults. Begin in your own home; rouse the membership of your own local church respecting these things.

"There was a time," said the priest, "when Protestants believed something and taught something. That time has gone by, except for the Lutherans and a few others. Protestant churches are mainly social organizations, with a little spiritual seasoning in the form of a denatured church service and a haphazard Sunday school meeting thrown in. The heart of the church service is the music, with an exhortation to goodness or moral conduct, or a discussion of some social problems, or economic situation thrown in, in the form of a sermon.

"What is the result? Protestant people are spiritually starved. Ninety-nine out of a hundred cannot tell even the most elementary things which they believe as distinctly Protestant. They are not being taught anything. The result is that the only hold upon them is a loyalty to an organization, not religious conviction. On the other hand, our church teaches the Catholic religion all the way from childhood up—and our people know what they believe. Most of them stick. Protestants see that we believe something, and, being spiritually hungry, they are susceptible to our appeals. Then, too, we maintain an order—the Paulist Fathers—devoted exclusively to the conversion

An Evening With the Poets

Here is a worth while idea for the evening service. It comes from the Community Church, Miami Beach, Florida. While the quaker poet offers unusual opportunity for this sort of thing there is no reason why others might not have a part in a series of Sunday evening poet services.

An Evening With John Greenleaf Whittier

Organ Prelude, "Londonderry Air"-----	Lemare
Song Service (New Hymn Book)-----	Ralph W. Hills, Leader
Scripture Lesson-----	Dr. King
Solo, "Light"-----	John Prindle Scott
Prayer-----	Mr. Chyna
Organ Response-----	Mr. Close
Solo, "Hear Me When I Call"-----	Wooler
Talk, "Who Was John Greenleaf Whittier?"-----	Mrs. Baker
Poem, "The Two Angels"-----	Franklyn Albert Whittier
Piano Selection-----	Miss Inez Plummer
Poem, "The Eternal Goodness"-----	Miss Marian Bridgeford
Hymn No. 151, "O Brother Man"-----	Whittier
Talk, "The Poet's Contribution to Religion"-----	Mr. Close
Hymn No. 67, "We May Not Climb the Heavenly Steeps"-----	Dr. King
Benediction-----	Whittier
Organ Postlude, "Toccatta in G"-----	Dubois

of non-Catholics to Catholicism. They do not threaten or browbeat people emotionally into the Roman church. They reason and teach.

"The result is a harvest of Catholics for our church. If Protestantism is wise, it will make religious teaching its main theme, and all these other things secondary."—"Christian Leadership."

Signer and Endorser for Men's Class

The Everyman's Class of Tonkawa, Okla., has worked out this very clever note to encourage attendance at the class. The idea of combining the men by twos, signer and endorser, is a splendid one and holds an individual as he might not be held on his own note.

No. _____ Tonkawa, Okla., _____ 1926.

On Sunday, January 31, and every Sunday thereafter until April 4, 1926, I, we, or either of us, jointly and severally promise to be at the

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For value received, with interest of the Men's Bible Class at heart, I agree to all cost of collection of this note.

The endorsers, signers and guarantors, each and severally, of this note, waive all excuses and exemption rights, and agree that the time may not be extended without good and sufficient reason. The endorser further agrees to be personally responsible for the signer of this note even to the conveying of said signer to and from the aforesaid class. May God bless you.

Endorser Signer

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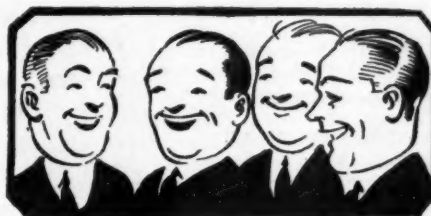
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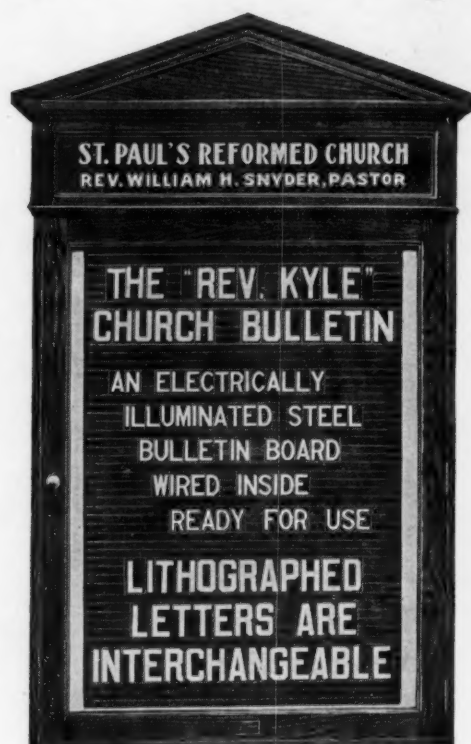
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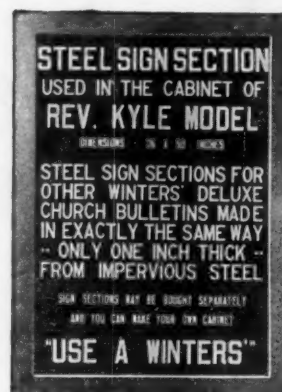
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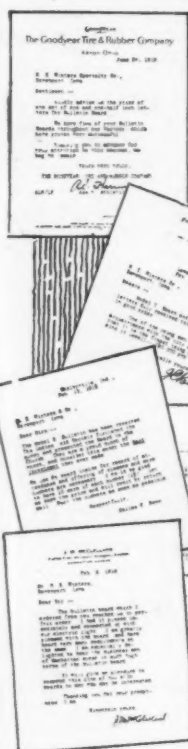
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